

# CHRISTIAN CENTURY

Of the Disciples of Christ.

Vol. XVIII

Chicago, June 27, 1901.

No. 26.



## LEADING FEATURES.

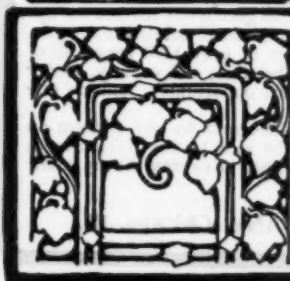
The Teaching Pastor  
Convocation at the Uni-  
versity of Chicago

Why Not a Revival?  
Higher Criticism and the  
Sunday School

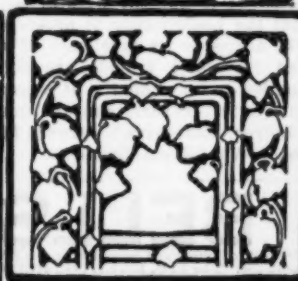
Baccalaureate Wisdom

The Problems of Human  
Destiny

The Quiet Hour



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# THE CHRISTIAN CENTURY.

OF THE DISCIPLES OF CHRIST.

Volume XVIII.

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## EDITORIAL.



### ETERNAL LIFE.

By Matthew Arnold.

Foiled by our fellow-men, depressed, outworn,  
We leave the brutal world to take its way,  
And patience in another life, we say,  
The world shall be thrust down and we upborne!

And will not, then, the immortal armies scorn  
The world's poor routed leavings? or will they,  
Who failed under the heat of this life's day,  
Support the fervors of the heavenly morn?

No, no! the energy of life may be  
Kept on after the grave, but not begun!  
And he who flagged not in the earthly strife,  
From strength to strength advancing—only he  
His soul well knit and all his battles won,  
Mounts, and that heartily, to eternal life.  
—Selected.

### THE TEACHING PASTOR.



FROM the beginning it has been understood that he who occupies the position of a bishop, or, as we call him, a pastor, should be "apt to teach." And great indeed has been the influence of the Christian ministry as one of the great educational forces in every Christian land. Not only are there countries where the function of public or general education is exercised by the clergy, or is under their immediate supervision and control; even in those Protestant lands where a separation has taken place between the organized church and the work of secular education, the church still maintains an attitude of sedulous watchfulness over the character, spirit and direction of that work. Hence the ministry of the Church of Christ is compelled to be profoundly and unweariedly interested in the art of teaching.

But this interest in general education is the outgrowth of a special interest. The pastor is himself a teacher. There is a specialized field which has been definitely put under his charge. It is his life work to teach Christianity to his people. It is true that as a preacher he is supposed to pay much attention to the arts of the public orator and to be engaged in a task which is conceived of usually as exhortation and inspiration. In the pulpit he is supposed to be competing at once with the theater, the daily newspaper, the monthly magazine, and the lecture platform, where, by the by, he sometimes becomes his own rival.

Hence it is understood that he must cultivate those powers and arts which will compete with each and all of these counter-attractions. Nevertheless, it remains true that the supreme task of the Christian minister is to be a teacher. In the end, through the long years of struggle, it is the teaching power of the ministry that alone can tell against all the so-called rivals of the pulpit. If the people be unconvinced that the Christian life ought to be, must be,

the supreme interest of every rational being, all struggles after pulpit attractions will be in vain. In the end it is the convinced men and women who are kept at church. And the convinced men and women are those who have been taught. They have learned and they know the Holy One of God, the claims and the truths of the Christian faith. If, then, the Church of Christ is to maintain its position of majestic supremacy over the conscience and the heart of mankind, it will be because the pastor of every parish is a teaching pastor.

### The Pastor a Student.

It is needless to dwell on the fact implied here, that such a pastor is himself a student pastor. His seminary course did not end, but began, his real student life. It only taught him to study and put into his hands the instruments which all his lifetime he must wield for the discovery of the truth by which his own soul lives, and which he turns into bread for his people. It is almost impossible for a man who is a true student to fail of teaching his people. The system of acquisition will, inevitably almost, become a system of instruction. There are, I believe, three directions in which the true teaching pastor will seek to carry on his work. First of all, he will try to make his pulpit work a means of real instruction to his people. His own mind will dislike the constant change of subject which is implied in choosing scattered themes and texts all over the Bible, and all over the universe almost, at haphazard. He will attempt to interest his people by means of courses of sermons on consecutive subjects, expounding to them the Bible and doctrines of the church. He will find that, if his method is wise, warm, clear, convincing in argument and proof, illustration and application, his people will delight to learn from him.

But he will find that the work of teaching from the pulpit has natural limitations. It never can be as thorough, as minute, as scholastic in method as that teaching can be made which is carried on in a class. Every pastor, therefore, who wishes to leave his mark upon his parish, will seek to form a Bible class for the study of Scripture, of doctrine, of church history, of Christian evidences and so on. In some countries nearly every minister, and in this country every minister of some denominations does work of this kind regularly and earnestly. Here the pastor has his supreme chance as a teacher. He will find always a few, it may be a very few, whom it will be worth his while to work with on some thorough and ambitious plan. The further he can carry them in their grasp of Christian truth, the stronger will be his own hold upon the entire congregation.

### Disastrous Results of Injudicious Methods.

It is understood, of course, that we are speaking of the teaching pastor who, in addition to an adequate scholarly training, has enthusiasm and diligence, and above all common sense. There are some men whose entire lack of common sense is ruining their whole ministerial career. They think that to teach Scripture is to discuss higher criticism, to advocate it or



to decry it with unmitigated hostility or intolerant approval. They are insufferably conscientious about teaching their people that David did not write any Psalms, that the traditional interpretations of the prophets must be discarded; they wound their people's hearts, shake their people's faith, until they hate the very words science and critical scholarship and modern investigation—words which they ought to love. And then these blunderers tell us in self-defense that they believe in teaching and want to teach their people the latest truth! The ideal teaching pastor is abreast of criticism, a fearless investigator, but after his own fight is over and his own victory won, he is made gentle and tender in the method by which he seeks to lead his people forward. They can be, they wish to be led, but it must be by one who knows that the pedagogic method of the pastoral teacher is as clear in its distinctive principles as that of the kindergartner or the leader of a learned seminar in a university.

#### *Intimate Relation of Pastor to Sunday School.*

The teaching pastor will, of course, live close to his Sunday school. Both scholars and teachers, especially the teachers, will be his friends. If he be not the superintendent in name he will be in spiritual reality and real effectiveness. He will seek to have the teaching powers of the school so elevated that as the children pass on into the church in their riper years they will rejoice in the fuller and riper instructions of the pulpit.

But here we come upon a fact which is of vast importance for the church and for many a pastoral career in this and other countries. It is quite clear that in the larger churches of all denominations the work of the Sunday school is growing more elaborate and the grade of teaching is making a higher demand upon both scholars and teachers. As the standard of general intelligence in the community rises the Christian intelligence of the church must also rise. As the public schools give our children deeper grasp of facts, the church must see that the deeper grasp of the Christian facts is put within their reach. But this, in a church of any size, in a community of any intelligence, demands that the teachers of the Sunday school be no less skillful, eager and determined than those of the day school. Ultimately the responsibility for all this high grade of work depends on the superintendent of the school; and we mean to say that in all our large churches he ought to be a fully trained, an ordained, teaching pastor. If one allows his imagination a little freedom to dream over the might be, please God, the is to be, in Bible work, he will see in the forefront of his picture the arrival of the teaching pastor. He is the colleague of the man who preaches, but has found out that his own powers and his own likings go in the direction of teaching rather than preaching. We know of such men, and are persuaded that they abound more and more. Such an one will have, like his pulpitering brother, much else to do in parish work. But he will give himself mainly to the task of teaching. A thorough scholar, trained in college and seminary, and if possible abroad, he will have studied the psychology of childhood and the best modern theories of pedagogic method. He will know every child as well as every teacher. He will guide and inspire the teachers in their work, he will visit the homes of the children. He will find that, to do it thoroughly, it will need as

much work to be the teaching pastor of a school of 300 scholars as to be the ordinary general pastor of a church of 200 members. His attention will be concentrated upon two departments—viz., the organizing of as earnest and competent a body of teachers as he can possibly secure, and the personal contact of himself and the teachers with the children in their homes.

#### *How the Church Will Ultimately Conquer.*

Ultimately the church is going to conquer the world by conquering the home; and it can only conquer the home by going there more than it does, holding the hands of little children. If Christian nurture is ever to take the place of spasmodic evangelism it can only be in this way. The lambs must be fed with tender, individualizing solicitude. They must be taught and loved and watched and trained by men and women who see and understand that for them this is the loftiest service which they can render to the human race, and the deepest proof of their own devotion to the Savior of the world. If all Christian parents, the parents of the average Christian home, and of those homes which fall below the average in faith and intelligence, are to be taught to train their children, we all see and know that it cannot be merely through general rebukes and exhortations from the pulpit. Some one must do what the pastors of former days did in Scotland and in New England—some one must go into the homes as the teaching pastor of the children. We know that the general pastor of a large church cannot do this. He must preach his powerful sermons, he must fulfill many public functions, he must supervise the general policy and work of the church; give him as his colleague the man who is trained and has consecrated his life to be the teaching pastor. This is the next step in church organization and method, which has been already taken by some congregations and which promises more than one can say for the future nurture of the children of the church.

### **CONVOCATION AT THE UNIVERSITY OF CHICAGO.**

By the Visitor.

The University of Chicago is the youngest of the great schools; and yet is rapidly taking its place in the foremost rank of academic foundations. When one stands on the quadrangles and looks about on the score of massive stone structures already erected; when he marks the influence of the university upon the educational life of the west and the entire land; when he sees the rapidly growing number of its alumni, its increasing volume of publications, and the widening of its plans to take in activities beyond the sea, it is difficult to believe that he sat one day in a car of the Ferris wheel during the World's Fair and, looking down upon a single building which seemed from that height rather diminutive, was told in answer to a question that it was the University of Chicago. Yet much more than these outward changes have been wrought in the ten years since the first corner stone was laid, much that cannot be put into figures, dealing with buildings, faculty, libraries, apparatus, students or alumni. It must be set down in that indefinite column of influence, effect, atmosphere, in which so much that is valuable in human life must be registered.

The past week was one of special interest among



the gothic buildings on the Midway. It was the decennial celebration and was held in connection with the thirty-eighth convocation. The University has a way of gaining on her contemporaries in the matter of commencements by a plan of quarterly convocations, which answer to the same need, and afford opportunity to confer the usual degrees. The number of these degrees conferred last week ran up to two hundred and fifty-eight; and when one recalls the severity of the examinations for such honors and the fact that three other opportunities for graduation are offered during the year the amount of work done in the big school may be imagined.

As on the fifth anniversary, five years ago, the founder of the university was present. Mr. Rockefeller seems to have changed but slightly in appearance since that time. The raising of the Founders' flag on the tall campus mast Saturday morning was the signal of his arrival on the grounds. From that time till his departure on Wednesday he and Mrs. Rockefeller were the honored guests of the institution; and the modesty and graciousness with which they bore themselves won them a welcome everywhere.

As on the occasion five years ago, a mammoth convocation tent was spread on the lawn between Kent and Haskell halls; a smaller one to the south served for several of the conferences and for the congregation dinner. On the former convocation day the heat in the tent was most oppressive and the president's feeling allusion to the urgent need of a suitable hall for the purpose was regarded by the audience as a gentle hint to the guest, only less humorous than Mr. Rockefeller's naive remark that he hoped some good friend of the institution would come forward with the funds for the hall. But the five years have brought no hall, and the tent once more did service, on a much cooler day, happily.

But there was one most encouraging feature about stones of new buildings laid. These were the University Press building, Hitchcock hall, an extension of the Snell undergraduate dormitory, the University Commons, the University Bell Tower, the Students' club house, and the Leon Mandel assembly hall. It was, indeed, a feast of corner stones. As some one remarked, the motto of the university appears to be, "When in doubt, lay a corner stone." In addition it must be noted that the Nancy Foster hall for ladies has been enlarged of late and that the men's and women's gymnasiums are about to be begun. These structures, all sorely needed, will be completed before the opening of a new year, and will solve several pressing problems of adequate housing which have perplexed the authorities of the university. Most important of the new buildings will be the Mandel assembly hall, which will at last provide a fairly adequate chamber of session for the large university bodies and will serve the purpose of a public rendezvous until the great chapel is erected, which is to be the crowning feature of the quadrangles. Nor must mention be omitted of the dedication of Scammon court, two blocks east, on which ground was broken for the University School of Education by Colonel Parker.

The addresses and conferences on different scientific and literary themes brought to the university a long list of distinguished men and women. Teachers and students eagerly listened to men whose names were classroom possessions and whose text-books they had long employed.

The convocation exercises on Tuesday were a

fitting climax to the gathering of the week. After a few corner stones had been laid in the morning the long procession formed in front of Walker museum, and after defiling about past the president's house, where the senate, trustees and official guests were picked up, along with the founder and the president, the convocation tent was reached and the exercises took place. The heraldry of a university procession is various and puzzling to all but the initiated. The blacks and blues of the doctors of philosophy, the purples of the doctors of laws, the reds of the doctors of divinity and the greens of the medics would afford a sufficiently varied assortment without the university colors, which add the charm of contrast and of association. Here the crimson of Harvard, the blue of Yale, the green of Amherst and the maroon of Chicago mingle with the orange of Paris, the tricolors of the German universities and the blazonries of Oxford and Glasgow. Perhaps nowhere more than in architecture and university dress does the conservatism of the past maintain itself in our present life, and no one who enters at all into the real academic spirit would wish these memorials forgotten.

The address of the founder, full of quiet humor and friendly counsel, was followed by the president's statement. Dr. Harper is not an orator, yet no public speaker who appears on convocation platforms has the art of holding attention that the president possesses. His is the eloquence of fact and of forceful statement. Like Mr. Gladstone, he has a way of making even a budget thrilling. These convocation statements have insistently struck the great educational notes to which a city like Chicago needs to listen, and it has gotten into the habit of listening.

The climax of the great day was reached when the university followed its solitary departure from the plan of conferring only degrees in course, made when President McKinley two years since received his hood from the university by bestowing upon some eight or ten of the distinguished visitors the highest honors within its gift. The glad acceptance of the honorary degrees of the University of Chicago by such representatives of the conservative institutions of Europe, as Dr. Dods and Professor Van'l Hoff, at the very moment when Oxford was conferring her honors upon Dr. Briggs and Professor Brown is a gratifying proof of the comradeship of education which knows no dividing sea.

At five o'clock the congregation banquet was over, the spring quarter was ended and the summer quarter had begun. As twilight deepened into night the echoes of the decennial died away and there remained only the evensong floating across the quadrangles:

The City White hath fled the earth;  
But where the azure waters lie  
A nobler city hath its birth—  
The City Grey that ne'er shall die.  
For decades and for centuries,  
Its battlemented towers shall rise  
Beneath the hope-filled western skies;  
'Tis our dear Alma Mater."

An old colored preacher was asked to define Christian perseverance. He answered, "It means, firstly, to take hold; secondly, to hold on; thirdly and lastly, to nebber leave go." Good experimental theology.

It is a strange meteorological fact that the sun never shines so hot on a baseball ground as on the harvest field.

## NOTES AND COMMENTS.

### *The Missing Link Still Missing.*

To say that the address of Dr. Winfield S. Hall on evolution delivered before the meeting of the Y. M. C. A. in Boston was sensational is to put it mildly. Dr. Winfield finds in some unknown creature the common ancestor of man and of the anthropoid ape; but he has no new information to impart regarding this missing link. Meanwhile he builds his evolutionary system upon conjecture.

### *The Core of the Matter.*

In his commencement address at the University of Chicago Dr. Marcus Dods did not a little to clear the air on the question, "What is religion?" He got to the heart of the matter in the words: Religion among men is apt to drift into a sentimentalism that delights in its own emotions and is far more deeply concerned in itself than in the advancement of the world around it. What Christ asks us is not the acceptance of any mental proposition, but simply allegiance to himself.

### *Race Prejudice.*

In his commencement address at the University of Chicago Rabbi Hirsch deprecated the loose talk which is prevalent in the present day, regarding the distinctions of blood and race. Men are being judged not by inward character, but by the color of their skin or the shape of their nose. But to all these outward distinctions the philanthropy of today is happily giving the lie. Philanthropy laughs all bonds of race and color to scorn.

### *Is the Higher Education Anti-Christian in Its Tendency?*

It is sometimes affirmed that our higher institutions of learnings are saturated with infidelity and that their atmosphere is unfavorable to the growth of Christian faith. But what are the facts? According to Dean Hulbert of the University of Chicago, five per cent of the young men in the United States are church members, while the percentage among college men exclusively is fifty-two. This gives the lie to the oft-repeated charge that the educated classes are the foes of religion. It is the ignorant and uneducated who are irreligious. Education and college training do not encourage infidelity.

### *Theology Should Be Free.*

Dr. William Newton Clarke, author of "An Outline of Christian Theology," uttered a timely word on the same occasion. He said that theology in order to be free must not be expected merely to defend the heritage of truth which has been received from the past, but to seek after new truth. The theologian has been expected to confirm and conform. He has been expected to defend old positions, to seek for proofs for the things that have been accepted, instead of making fresh investigations to find out what is true. His one business is to discover the truth that he may hold it up for the illumination of the whole field of life.

### *The Awakening of a Giant.*

The recent war with China has served as a shock to arouse her from the slumber of centuries. She is rubbing her eyes and looking around. When she comes to realize her power and bring it into operation things will happen which will fill the world with wonder and dismay. The Russian savant, Jean de Bloch, has this to say on the subject: "China will be a mighty world power within a generation and the pow-

ers have themselves to thank for the prospect. The allied invasion of the Chinese empire has accomplished but one tangible and abiding thing. It has federated that great and patriotic people as indissolubly as Bismarck united the states of the German empire. It has awakened in them a sentiment of aggressive nationalism that bodes ill for the civilizations that have held them in contempt."

### *A Ruinous Tendency.*

Referring to the tendency, very observable in many recent baccalaureate addresses, to eliminate from Christianity its supernatural elements the "Record-Herald" remarks that "if such a tendency becomes universal it must cause profound alterations in church activities. The missionary now goes forth by direct authority of the Divine. That gives him his enthusiasm, his resolution, his persistence, his willingness to meet martyrdom. But there is no demand for such martyrdom in a scheme of universal toleration, and if the new religion should resolve itself into a simple deism the revolution would be felt from turret to foundation stone."

These are significant words. Empty Christianity of its supernatural elements, take from it its special and uncompromising claims, and you rob it of its power as an over-mastering motive in Christian experience, and as the divinely ordained agency for the world's redemption.

### *Death of Ex-Governor Pingree.*

The death in London of H. S. Pingree, former governor of Michigan, removes from public life a picturesque figure. Governor Pingree had upon him the stamp of a strong personality. His political rivals might dislike him, but they could not ignore him. He was a man of tremendous force. To his native force of character was added purity of motive. His sympathies were with the working classes, from whose ranks he had himself sprung. He served for several terms as the mayor of Detroit and was successful in accomplishing important civic reforms. His opposition to trusts and combinations which had for their object the oppression and robbery of the people, was relentless. Although at times willful and erratic, as a man of noble and generous spirit, as a lover of his fellowmen, as a hater of organized iniquity, a pioneer in the path of social progress, he has left behind him a name that will be fragrant in the memories of those whom he lived to serve.

### *Union and Subdivision of Forces.*

Speaking at the Y. M. C. A. jubilee Dr. Francis E. Clark, president of the Young People's Society of Christian Endeavor, said: "I have little sympathy with the cry that the church is broken into fragments when it does its work through the best means at its disposal or assigns to its membership different tasks. Organization and subdivision of the forces of the church have not yet gone far enough to accomplish the largest results." Subdivision of labor within the church, federation of forces among the churches, seems to be the order of the day. The day of division is passing away, and the day of union is dawning. Even if the splitting of the church into fragments served some useful ends in the past in the way of emphasizing neglected truths that service is done, and now the spirit of God is leading the church into oneness of aim and action. But with wider and closer union among the churches must go greater variety of activity. The church must develop intensively as well as extensively.

## CHICAGO NOTES.

### Circus Methods.

Rabbi Hirsch charges some of the Chicago churches with adopting "the methods of the circus and continuous variety performance." There is too much truth in the charge.

### A Just Tax.

The ruling of the board of assessors to tax all property not in actual use for religious or educational purposes is eminently just. No property from which revenue is derived ought to be exempt from taxation.

### Resignation of Dr. Noble.

After a pastorate of twenty years Rev. F. A. Noble, D. D., of Union Park Congregational church, tenders his resignation and a dismissal council is called for the 25th inst. Thus closes a pastorate of more than ordinary influence and fruitfulness.

### A Church Trust.

The Rev. Jenkin Lloyd Jones advocates the application of the trust principle to religious work. He says that unless churches combine they will continue to wage a losing battle against iniquity and vice. Combination is all right, but are they waging a losing battle?

### Chicago Commons.

The formal opening of the new quarters of the Chicago Commons at Grand avenue and Morgan street will take place July 1st. To complete the building it will be necessary to raise \$10,000 by September. A kindergarten, a mother's club and a small residence will be maintained near the old home, 140 North Union street.

### Pulpit Buffoonery.

At a church door on a fashionable avenue there is to be seen a large poster announcing that "The Mark Twain of the Pulpit" will hold forth on certain evenings during the week. Then follows the exhortation "Come and be saved." "Come and laugh" would have been only less appropriate than "Come and weep." A comic preacher is a melancholy object.

### Rapid Growth of the University of Chicago.

It is difficult to believe that such a large institution as the University of Chicago has been built up in ten years. The conditions of the times have made this result possible. We live in a fast-moving age. But the marvelous thing is that along with such rapid growth has gone the development of dignity and strength.

### Baptist Union.

The eleventh international convention of the Baptist Young People's union will be held July 25 to 28 in this city. The Coliseum has been secured for a meeting place. A large attendance is expected.

This meeting will mark the close of the first decade in the history of the organization. A four days' programme has been arranged, the addresses and exercises being based upon the keyword "Kingship."

### A Temperance Victory.

In Hyde Park, as elsewhere, eternal vigilance and effort are the price of protection from the encroachments of the liquor traffic. Hyde Park is a prohibition district, but in every possible way the saloon has attempted to invade it. The Protection Association has just won a signal victory, the Supreme court of Illinois having decided in the most emphatic

manner to uphold the prohibitory law as binding and operative.

### Union of Domestic.

One of the most recent movements in the way of the organization of labor is the formation of a union by the sixty thousand domestics employed in the homes of Chicago. The leaders in that movement declare that "the time has come for the girls to throw off the yoke of slavery and fight for privileges enjoyed by other women." Various opinions have been expressed regarding the practicability of this movement; to laugh it out of court, as many seem inclined to do is not wise. It is a sign of the times, and there is no telling to what it may yet grow.

### A New Society.

Every new movement crystallizes into a society. One of the latest is the H. P. E. society, which, written in full, reads the Higher Practical Educational society. Its promoter is J. W. Gossard and its objects are: 1. To co-operate with God in practical relations. 2. To bring out the latent good existent in every man. 3. To inculcate cleanliness as a moral right. 4. To show that present failure is largely due to lack of opportunities to associate with successful people. 5. To emphasize the necessity of economy and business method. 6. To strengthen and uphold good physical, mental and moral habits. 7. To readily take up a wholesome occupation.

There is nothing startling or strikingly original in all this, but everything helps.

### The Pastor's Bible Class.

Prof. Marcus Dods, the famous Scottish preacher, author and teacher, said a few remarkable words at the University of Chicago the other day on this subject. Practically every minister in Scotland conducts his own Bible class, whose members are from seventeen to seven or eight and twenty years of age. He usually values this as much as any part of his work. Dr. Dods gave his own striking experience during his Glasgow ministry. In his class he had many men who were extremely sceptical and would not join the church; but in time, and through the work of that class, they were all brought in. He spoke also of the experience of Dr. Alexander Whyte, the greatest Scottish preacher living. He values his Bible class above his pulpit. He meets with 800 men on Sunday and 800 women on Tuesdays. He takes in a wide range of subjects, not confining himself to Bible study. When he takes a bag of books away with him on his vacation it is to prepare not for his pulpit, but for next winter's Bible class.

### LIFE'S FIELD.

We must not hope to be mowers,  
And to gather the ripe gold ears,  
Until we have been sowers,  
And watered the furrows with tears.

It is not just as we take it,  
This mystical world of ours;  
Life's field will yield, as we make it,  
A harvest of thorns or flowers.

"If I can stop one heart from breaking,  
I shall not live in vain;  
If I can ease one life the aching,  
Or cool one pain,  
Or help one fainting robin  
Unto his nest again,  
I shall not live in vain."





## CONTRIBUTED.

### INWARD FIRES.

My heart would sing for joy!  
A friendly hand is reached.  
And lights earth's dull annoy!  
Kindness is at me flung,  
Better than song e'er sung  
Or sermon ever preached.

'Tis not the gift I prize:  
It is the heart behind.  
O men and women! rise  
To understand how more  
Is Love than golden ore!  
Too long men's souls are blind.

With nobleness meet all!  
Thou hast undreamed return  
In lifting feet that fall,  
In rescuing the faint:  
No artist-hand can paint  
The fires that inward burn.

And inward fires alone  
Are those that warm us long.  
Nought outward can atone  
For sinking in the sea  
Love's opportunity!—  
Thus sings my heart its song.

James H. West.

### "AT THE DOOR."

By James M. Campbell, D. D.



THE story is told of a man who went to a certain fashionable church and met with a cold welcome. Every one seemed to look at him askance and make him feel that he was an intruder. "Whose church is this?" he timidly asked a gentleman who sat near. "Jesus Christ's," was the reply. "Oh, is he in this morning?" was the rejoinder. Alas, that the absence of the spirit of Christ from those who confess his name should so often afford ground for questioning whether or not he has a place within his own church!

In the book of Revelation there is a striking representation of Christ as outside of his professing church. Making his final appeal to his slumbering church before the breaking of the storm which the book of Revelation describes, the risen Christ exclaims: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." (Rev. 3: 20.) The force and meaning of this text are completely lost if it is taken to describe the approach of Christ to the individual soul. The picture represented is that of Christ as the door of his church. He finds the door shut and barred against him. The Laodecean church, with all its loud profession and self-conceit, had denied him a place in its midst. A Christless church! a church from which Christ is excluded! A church in which Christ's will is not consulted nor his ways followed, a democratic church, in which the spirit of independence has degenerated into independence of Christ; a worldly church, outwardly prosperous, but spiritually im-

potent; a self-satisfied church, which wanted nothing and needed everything—such is the church before whose closed door Christ is represented as standing.

His action bespeaks his interest. He takes the initiative. With condescending love he comes to the church from which he has been expelled and sues for readmission. He is urgent and importunate. To wake his slumbering church he uses hands and voice. He knocks and speaks. He calls attention to his presence and then tells his errand.

But, great as is his desire to get inside his church, he will not force an entrance. The bolt has been fastened from within, and the hand that placed it there must withdraw it. A free response must be given; and to obtain it Christ appeals to every motive. For, as he will not stay in any church where he is not wanted, he will not come to any church where he is not welcomed.

From the church he turns to the individual. When the church as a whole will not receive him he says: "If any man hear my voice and open the door, I will come to him and sup with him, and he with me." The opening of the heart is man's, the entering into it is his. He enters the spirit-home the moment its doors are thrown open, bringing with him spiritual entertainment. The guest becomes the host. For when Christ comes he comes as a king, bringing his own rich entertainment with him and sharing it with us.

In times of spiritual declension seldom is there a concerted movement on the part of the church to receive Christ. A work of revival generally begins with the coming of Christ into the lives of solitary saints. And happily, if there are churches that can be satisfied with everything but Christ, there are always to be found souls who cannot be satisfied with anything but Christ. They pine when he is absent from them. They long for a realizing sense of his presence. They want him in their business, in their pleasures—they want to make him regnant in the whole circle of their social activities. And when in response to the appeal of Christ they open the door and let him in, their spiritual life receives instant enlargement, and they become new centers of spiritual power within the church to whose fellowship they belong.

The overshadowing idea in this dramatic representation of the present attitude of the unseen Christ is his unquenchable desire to gain possession of his church, that he may make it pure, unselfish and fruitful, by filling it with the fulness of life. He knows how beggarly will be its condition without him. For its own welfare he seeks to control its life. He seeks to bless it and to use it, or rather he seeks to bless it by using it for ends the highest and noblest. With the same longing desire with which he seeks to get entire possession of his church, which he has purchased for himself, he seeks to get entire possession of the hearts which he has formed for himself. Happy the church, happy the heart that opens to him. Heaven begins when he is received.

### HOW THEY TAKE IT.

The pessimist stubs his toe  
Or bumps his pate,  
And raises a wail of woe  
And curses fate.  
The optimist views the hod  
That struck his head  
And rises and praises God  
That he isn't dead.

## WHY NOT A REVIVAL?

William B. Millard.



THE first and greatest need of the church of to-day is a great revival of religion. This one need includes all others; for when a wave of Christian enthusiasm sweeps over a church, quickening its members into new life, all problems find immediate solution and all difficulties are swept aside.

In view of the fact that there is tremendous need of a revival why is it that the office of revivalist seems to have fallen into disfavor among our churches?

The answer to this question, I believe, lies in the fact that we have made great progress in theology, but have not made a corresponding advance in our evangelistic methods. Modern scientific study has thrown a flood of light on the sacred writings, so that we understand them and their teachings better than our ancestors did; but the ordinary evangelist of to-day takes little or no heed of this increase in knowledge. He preaches as his fathers preached. He is trying to win men whose minds are filled with twentieth century ideas by addressing to them an eighteenth century appeal.

Within the limits of a newspaper article it is possible only to mention, without stopping to discuss, a few of the points at which the theology of the study has outstripped the theology of evangelism.

The popular conception of God has been greatly modified within the last fifty years. The old-fashioned preaching represented God as seated in the heavens upon a great white throne, judging the quick and the dead. This conception was thoroughly anthropomorphic. Now we emphasize the words of Jesus that "God is a spirit." We believe with Paul that "in him we live and move and have our being." We believe that Tennyson is a true teacher in saying, "Closer is he than breathing, and nearer than hands or feet."

While no school of thought ever intentionally placed limitations upon the idea of God, the old school emphasized his transcendence, while the new school emphasizes his imminence. The old theology was filled with imagery which often conveyed the impression that God was a kind of great man, with limitless powers, who was localized somewhere in the universe. Modern theology declares that God is a spirit, filling all space. One view represents God as external and superior; the other as internal and all-inclusive.

Our understanding of Jesus and his work has been enlarging. The old view was that he came to save his people from the consequences of their sins; now we are beginning to appreciate the far larger fact that he came to save his people from their sins. Formerly the thought was made prominent that he came to provide the undeserving with a passport to heaven; now, without denying the former, we urge the view that he came to help us to live "soberly, righteously and godly in this present life." We used to say that Christ came to save man's soul; now we say, rather, that he came to save the whole man, body and soul.

Another point at which our views have undergone a modification is in regard to punishment for sin. Punishment used to be regarded as an infliction; now we look upon it as a consequence. The old theology represented God as wreaking vengeance upon the guilty; now we believe that the sin itself, when it is finished,

bringeth forth death. Jonathan Edwards produced a tremendous impression when he preached his famous sermon on "Sinners in the hands of an angry God," for he voiced the prevailing belief; but such a sermon would get no response to-day, for people no longer believe that God, in a fit of anger, casts his erring children into hell.

In place of the old, mechanical view of punishment, imposed and inflicted from without, modern theology believes punishment to be the natural consequences of sin. If a worm devours the heart of a tree the tree perishes without any special edict from God. If the worm which dieth not, which we call sin, eats into the heart of one's life the life becomes blasted and withered in the natural order of things. Punishment, then, is not a special visitation of God's displeasure, but the unerring consequences of violated law.

Our belief in the inspiration of the Bible is not what it once was. According to the old view the Bible being the direct utterance of God, through holy men of old, every part was considered of equal importance and equal value. In every dispute if an appropriate text of Scripture could be quoted it was supposed to close the discussion; for when God has spoken who shall gainsay it? But the church found that this claim proves too much. If isolated texts, removed from their setting, are to be regarded as oracles of God a man can prove anything in the world by a judicious shuffling together of texts. Indeed, our Lord found that "the devil can cite Scripture for his purpose."

Do we believe that the Bible is inspired? Most assuredly. It is the inspired and inspiring record of the wonderful way in which God has led and educated and developed his people. It is rich in great truths which the still small Voice has whispered into the hearts of saints and prophets. But the divine message comes through humane channels; it is given "in divers portions, and in divers manners," and it is given progressively along the line of an historical development. In the Old Testament we have only the rudiments of the truth. The final word comes from the lips of the Christ.

The observation and experience of the Christian people of this generation will bear out the saying that, in our evangelistic efforts, we have made our appeal, almost exclusively, from the old point of view; God, the great, far away Judge, to whom we must render up our account at the close of life; Jesus, the Advocate, who will, on the Judgment Day, intercede in our behalf; fire and brimstone, the means of punishment which is to be visited upon the guilty. In support of these points, a string of proof texts is quoted with an air of absolute finality.

The trouble with that kind of an appeal is that men have come to feel that it is not an accurate statement of the case. It does not exactly square with the facts as we now understand them. And when we so frame our appeal as to arouse reasonable doubts the power to convince and persuade is lost. Too long have we been trying to apply our new theology through the old evangelism, and we have secured about the same results which our Lord predicted for those who put new wine into old bottles.

As the first and greatest need of the church is a great revival, so our first and most important duty is to prepare ourselves for a revival. Let us take down the harps of our evangelism from the willows, where they have been hanging, and tune them up into harmony with the celestial music as we hear it to-day. Let us stop the discord between the truth that is addressed to

the understanding and the exhortation that is addressed to the heart.

The new appeal must have a heroic note running through it. Let us not merely say, "Jesus paid it all," let us not tell men simply to jump into the ark, that it is all easy, without money and without price; for that may be made an appeal to selfishness, and selfishness is the root of all sin. Rather let us call on men to come and suffer for righteousness' sake; to sacrifice money, time and ease for the kingdom of God. Let us preach a gospel for the living rather than for the dying; a gospel that shall be heroic and unselfish, rather than comfortable and easy. Let us tell men that they must work out their own salvation with fear and trembling, and not encourage them to think that Christ will do all the work. Let us tell strong, healthy people that "every man must bear his own burden," and not merely declare the comforting thought that they may cast their burdens on the Lord. When the central thought in our appeal is to give, and help, and sacrifice, expecting nothing in return, then we will be appealing to the Christ-like instincts which slumber in the human breast. And then will our revival come.

Geneseo, Ill.

## HIGHER CRITICISM AND THE SUNDAY SCHOOL LESSON.

Chas. M. Fillmore.



IN JULY the Sunday schools will begin their regular seven-year course of the study of the entire Bible, starting with the first chapter of Genesis. Since last the Sunday schools studied Genesis, Biblical criticism—higher and lower—has come into public notoriety as never before. Beyond doubt, in July tens of thousands of people will ask, "Who wrote the book of Genesis?" and "When was it written?"

What shall we answer? Some will say that Moses originally wrote every word and every syllable at the direct dictation of God. Others will affirm that, while Moses is the author, his work, under the guidance of God's spirit, was somewhat in the capacity of an editor, since it was entirely original, because he incorporated into the text some documents which he found already in existence. Others will affirm that, while it is Mosaic in substance and spirit, it is composite in character, the original Mosaic document having been edited, revised and modified in various ways during various periods subsequent to Moses. A very few may go to the extreme of asserting that it is wrong to call it a Mosaic document at all, because it is uncertain whether Moses wrote any of it, or even any of the Pentateuch, unless it be the ten commandments, and even that is doubtful.

The next question that has been brought into dispute by modern criticism is concerning the historicity of events and personages in the patriarchal age. Were Adam and Eve actual individuals, or are they idealized characters, typical of primitive humanity?

Are the sketches of Noah, Abraham and other patriarchs real biographies, or are they somewhat uncertain and mythical? Is it true, in the language of a noted critic, that these biographies contain only "a substratum of actual personal history," that "the sacred writers aimed at something higher than the bare production of primitive history," that "the

sacred authors of these stories" must be granted "a license of dramatic and ethical expansion" of the bare and meager facts concerning the patriarchs handed down by tradition, so long as they use that license in achieving "the creation of types of character essentially historical?"

Another question analogous to this pertains to the literary character of at least the early chapters of Genesis: Is the third chapter plain, historic narrative, or is it figurative? Did a snake maintain an argument with a woman, or is this a parabolic or poetic creation similar to the stories of "The Good Samaritan," "The Prodigal Son" and "Dives and Lazarus"?

### Question of Inspiration.

Finally, the question concerning the inspiration and revelation of the book must come under discussion. It will be claimed by some that if Moses did not write Genesis; if all the details recorded concerning Abraham are not actual facts in the personal life of that individual; if the serpent did not really talk with Eve—then there is no inspiration or revelation in Genesis—if discredited in part, it is wholly discredited. In answer to this the critics maintain that it is altogether a matter of definition of terms—that they believe in inspiration and revelation, though not of the kind advocated by the conservative traditionalists. The traditionalist virtually asserts that "All Scripture (meaning everything found in the generally accepted canon from Genesis to Revelation) is given by inspiration of God and is profitable for doctrine," etc. The higher critic says "Every Scripture inspired of God is profitable," etc., and asserts that there are some things in the commonly accepted canon which have no right to claim the authority of the impelling power of God's spirit.

On the question of revelation, the difference stated in a sentence is, "Does the Bible contain numerous revelations from God?" or "Is the Bible itself, as a whole, in each and every part, a revelation from God?" The higher criticism claims that the historic and scientific statements in the Bible, as well as many other things in it, are not matters of revelation, but that "by revelation is meant a truth or truths received from God into the minds of men, not by the ordinary methods of inquiry, such as observation and reasoning, but by a direct operation of the Holy Spirit." "Revelation, in the strictest sense of the term, is that body of truth which is made known to man in a special way, because the ordinary methods of finding truth would not suffice. Broadly speaking, then, the revelation in the Bible is precisely that which, apart from the Bible, not only would not, but could not, have been known."

### The Proper Attitude.

This, we believe, is a brief statement of at least some of the matters that are likely to come before many of us in the discussion of the Sunday school lessons during the next six months. A most practical question for us, then, is: "What shall be our attitude with reference to these questions raised by the critics?" Various positions are possible:

1. The questions raised by critics may be ignored entirely.
2. Their teachings may be mentioned with only contempt and ridicule; and the critics, one and all, be branded as agnostics, rationalists, atheists and dangerous men generally, to be carefully avoided.
3. Their claims may be accepted and promulgated



as the truth, the whole truth and nothing but the truth.

4. Their deductions may be treated as partially true and partially false.

What is the right attitude to assume? The matter cannot be wholly ignored. In this day of the general spread of knowledge, there are certain to be some people in the Sunday schools, especially in the Bible classes and other adult classes, who have learned of these things from the papers or magazines, from the pulpit or lecture platform, or from some other of the numerous avenues of public information. The would-be teacher who ignores them will find himself ignored as an ignoramus.

The time has also passed, if it ever existed, for treating the matter lightly. There are earnest, intelligent young people in our congregations whose inquiries concerning these matters cannot be brushed aside by a wave of the hand, a knowing arch of the eyebrows or a contemptuous shrug of the shoulders. Nor will a sneer, a joke, mere ridicule, nor vociferous denunciation take the place of calm reason. Thoughtful, cultured men and women will require more than somebody's ipse dixit to convince them that Moses wrote every word of the Pentateuch as a stenographic amanuensis of Jehovah. One must be able to give a good and satisfactory reason for the faith that is in him if he contends that the third chapter of Genesis is literal rather than allegorical, and that Eve held a conversation with an actual snake. Nor will it do to bunch the critics in an indiscriminate mass and label them all as infidels, atheists, agnostics and iconoclastic subverters of the faith. In the first place, it is not true, for some of the most devout men of faith and piety are among the critics. In the second place, it is the height of folly to make an impression upon a community that the scholarship of the world is tending toward infidelity or agnosticism, when the opposite is the real truth.

On the other hand, we must beware of the Athenian itch. The newest theory is not per se the truest reality. Novelty is not an infallible criterion of truth. The converse is more likely to be the case. He who shuts his eyes and swallows everything the higher criticism drops into his mouth will be likely to suffer from mental indigestion.

#### *The True Aim.*

The true disciple of Christ has but one aim, that is to know the truth that he may do it. If criticism, higher or lower, shall discover any truth, it is the imperative duty of every follower of Jesus to accept that truth and walk in its freedom. Truth, like gold, often lies hidden deep, and can only be dug out by great labor and severe sacrifice. But it is worth all it costs of study and toil. Healthful mental food must be obtained by the sweat of the brain—"Study to show thyself approved unto God," and to your intelligent fellowmen; and study also to keep your own self-respect. Place first principles first; put faith in Christ before belief in the existence of Jonah.

One of the best things about the place of the study of Genesis in the present scheme of lessons is that it is begun immediately after eighteen months' study of the life of Christ. The correct place from which to study the Old Testament is on the mountain top at the feet of Jesus. From the very necessity of the case too much of our Sunday school study is like that of a miner, prospecting a little at one spot, then moving on to another and another. Occasional nug-

gets of truth may thus be found. But all truths are correlated. The isolation of a truth is the misapplication of a truth. He who studies only single facts and does not see the sequence of events will not understand the providence of God. He who spends his life farming a ten-acre tract of some barren mountain of Kentucky will have a meager conception of the beauty of its blue-grass region or of the greatness of the world outside that state. If one would understand any part of the Bible he must first of all get a right conception of the Bible as a whole. The book of "Revelation" completes the circle begun at Genesis. The first Adam is an unsolved mystery without the second. The story of the garden of Eden is a fable containing no moral without a Paradise to come. The third chapter of Genesis pictures a long, dark night, without a star or hope of dawning, till we find the fourth chapter of Matthew. The blood of righteous Abel would cry from the ground in vain but for the blood of the atonement.

Independence of opinion and freedom of discussion should not be lamented or suppressed, but rather encouraged, so long as those who differ are honest and candid, sincere seekers after truth, who keep their minds open to conviction. Let us be slow about casting the odium theologicum upon all who differ from our own opinions.

We need not fear for the safety of the Old Book. It has withstood many bitter, determined attacks from all kinds of enemies without and traitors within, and today it is more impregnable than Gibraltar. Do not defend it. It needs no defense. It is its own best defense. Your duty is to teach it. But be careful lest in your mistaken zeal you sow seeds of distrust in the hearts of your pupils.

## **BACCALAUREATE WISDOM.**

### *The University of Chicago.*

"Religion and the Higher Life" was the theme of Dr. Harper. He urged the graduating students to adopt an individual religion broader than any church—a simple, reasonable, tolerant, idealistic, ethical and comforting religion to meet the demands of the higher life. He recommended the essence of Christianity as such a religion.

"In my use of the word religion," he said, "I am not thinking of the church. The church is only the outer shell, which takes on a different form and can be destroyed, while religion is imperishable. Positively we may say that religion may be called the elder sister of art, science, philosophy and ethics, constituent elements of the higher life. In art the imagination and the emotions have fullest sway; in science, the intellect and judgment; in morality, the will. In religion these faculties must be held in even balance."

Of the religion best adapted to the needs of those whose sympathies are in harmony with the newer life he said: "It will be simple. It must be reasonable. It must stand the test of investigation. It must make no false and pretentious claims. It must be a religion of toleration. It must be characterized by idealism, or the artistic soul cannot endure it. It must be ethical. It must also be a religion capable of furnishing comfort in time of trouble, for this is what art and science cannot do, and this, after all,

is the greatest demand of the human soul. The religion of Jesus answers all these tests."

#### ***Armour Institute of Technology.***

Dr. Gunsaulus spoke on the subject "The Evolution of Human Character and the Evolution of Machinery."

"In some profound way," he said, "what occurs in the development of human character may be found to occur in the evolution of that machinery which is part of the expression of human character and career. Life's engine is character. It is character after all that draws the train of human influence along. The almost inexplicable thing called character is both engine and engineer. It is both the operator and the instrument."

"Every human being finds himself called upon to carry heavy loads from one period of life to another as soon as he begins life as a responsible being. Each man has to repeat within himself in the development of his life engine what the mind of man did by experiment and study on those coarse beginnings which are today in force in the locomotive."

"We do not know how much progress we make in doing a noble thing, no more than did the inventor know how he helped on the steam engine. We do not know how far we go when we make a step in character. We only know that we go farther than we think and God goes with us. In the growth of private character the idea to be aimed at is to get the greatest result from the least expense of effort. But it takes long years to get that. Character building goes by slow but steady advancement."

#### ***The University of Michigan.***

President Angell of the University of Michigan chose for his theme "Environment and Selfhood," and in opening his address he said that during the last half-century two very different ideals of life have been cherished. One idea made man a kind of creative thing, capable of shaping his environment and not to be shaped by it. With regal will he is to choose his path and trample down all obstacles between him and his goal. He is to mold society it strong enough and to be a virile, independent personality.

This ideal comes in part as a reaction from certain stern theological and philosophic dogmas, which virtually made man the helpless victim of destiny or fate and doomed him to grind day by day in a prison house of a world.

The second ideal—man adapting himself to environment—he said, substitutes prudence for heroism, though it may save us from serious mistakes. But it does not always attain such heights of achievement and glory as are reached sometimes by the uncalculating and self-reliant audacity of the man who sets out with unquailing spirit to carve his way over or through all barriers.

Young men are not to be swept away by the dream of a day or the temporary gust of public opinion.

Man has a higher function than to be a weathercock. He may be called upon like our Lord to confront his age rather than to be subservient to it, to defy the terrible power of hostile public opinion at all cost, to die as a martyr to truth and a friend to mankind.

#### ***Harvard.***

President William De Witt Hyde of Bowdoin college delivered the baccalaureate sermon to the senior class of Harvard University. His sermon was full

of advice to young men, and helpful in every way. In it he showed the difference between life in the college and life in the outside world, outlining the difficulties which young graduates will meet and giving them rules by which their lives may be guided successfully.

"First," he said, "give your best. Show yourself to be better than all others who are working with you. Don't seek for snaps or try to fill a government position which a hundred other men could occupy as well as you."

"Secondly, don't take anything that you can't pay for at the full price. In college words, 'don't swipe.'"

"Thirdly, be brotherly. When you go out into the world do not make the mistake that some swell-headed fellows do when they come to college. Get in touch with the rank and file. Never look with indifference or condescension upon those in lower walks than yourselves."

"Fourthly, be self-sacrificing. Model your lives after Christ. The Christ of the twentieth century is not the same as the sectarian Christ of the nineteenth century or the dogmatic Christ of the seventh or the official Christ of the thirteenth, or the metaphysical Christ of the fourth, or even a Christ after the flesh which Paul had already outgrown in the first. He is pre-eminently the social Christ, and as such is greater than all that has gone before. Consecrate your lives to him and renew day by day your devotion to what is generous, brotherly and best in life."

#### ***North Western University.***

The Rev. Daniel Dorchester, Jr., of St. Louis, speaking on "Individuality," said, in part:

"Everything in this world is a part of something else. Mutual dependence is everywhere. In society, for example, there is a binding force which brings people together for mutual help and protection. No man can live by himself and grow better, for development is a matter of association."

"Strictly speaking, no man is self-made. That is a popular phrase that is incorrectly used. Every man is made partly by the society in which he moves."

"Members of this graduating class will find that the goal of life is a shifting one. You will not always strike where you aim. You will find it a difficult matter to attain any high object you may aspire to. External influences are acting on us continually. But, above all, remember you must be yourselves before you are anybody. You must have an individuality before society will want you to be a part of its machine. A great personality will always include the multitude."

#### ***Brown University.***

The 121st annual baccalaureate sermon at Brown University was preached by William H. P. Faunce, D. D., president of the university. His text was from a portion of Genesis i., 28: "Replenish the earth and subdue it and have dominion over every living thing that moveth upon the earth."

Dr. Faunce said that the class of 1901 was fortunate in entering upon practical life at a wonderful period of the world's history, when great events are transpiring, great problems need solving and when educated men are more than ever needed to take the places of leadership. He spoke of the difference between the old-time college education, which strove to turn out men of one pattern only and ruined many in the effort. The modern college tries to assist its students along the lines of their special aptitude.

Every college graduate should be a minister. And a minister does not necessarily mean a clergyman. His ministry should be an endeavor to help all mankind.

#### **Oberlin.**

President John Henry Barrows, D. D., of Oberlin College delivered his third baccalaureate sermon. His subject was "The Nobility of Man" and the text Matthew xii., 12: "How much, then, is a man better than a sheep?" He said in part:

"No one but Christ can fully answer this question and show the immeasurable superiority of him who was created in God's image. The question was originally put to bring assent to the benevolent teaching that it is lawful to do well on the Sabbath day. It even a scrupulous Pharisee would on that day pull out of a pit a sheep that had fallen into it he ought to deem it right to help a fallen man at that or any other time.

"The working principle of Christianity is the superiority of man to laws, forms, service doctrines, externalities. Christianity puts the highest possible estimate upon personality, upon the individual's soul. It is for the purpose of building man up into mental and spiritual power and fullness that churches, days, truths, colleges have been given or organized.

"It is important to emphasize in these days of opulence and luxury the fact that man with his intellectual and moral greatness is akin to God and that his personality is more sacred than things and institutions."

#### **Wisconsin University.**

"The University and the State" was the subject of the baccalaureate address by Acting President E. A. Birge. Dr. Birge briefly reviewed the progress of the university since its establishment fifty years ago. Among other things he said:

"There are those who sneer at technical studies as furnishing bread and butter education. Surely, of all ignorant sneers, this displays the deepest ignorance. If the growth of the doctrine of evolution during the past forty years has impressed any truth upon the mind, it surely should be that the winning of bread and butter, that the struggle for the material conditions of living has been the force behind the long and slow development of life and civilization. Out of it have come those powers of the senses and of the mind which in turn underlie our spiritual existence."

#### **Cornell.**

At Cornell the baccalaureate sermon was preached by Rev. B. L. Whitman of Philadelphia. He said in substance that man is a part of a world of reality. In this world each constituent part is called to do its work, and hence man must do his share. Man desires to live not so much because he fears the uncertainty of the life beyond as that he desires to live this life out. In the struggle for existence he is always looking to his own betterment and he secures this result in two ways—viz.: by the process of addition and of subtraction. The former is the usual method employed and frequently the process of subtraction is neglected. Man should subtract all the animalism from him. He should be able to determine what to leave behind and what is the best in life to take with him for his own good. The personal element is the strong factor in determining in each individual case what this world shall mean. Each man will judge it from his own standpoint of view.

#### **Hillsdale College.**

The sermon was delivered by President G. F. Mosher, who spoke on "The Enlargement of Life." He said in part:

"Jesus Christ said he came that we might have life and have it more abundantly. His coming was not for a religion or a creed primarily, but to give life. Christ came to give a larger physical life.

"It is a strenuous age and strong men are needed. We are exhorted to present our bodies as a living sacrifice. He came to give a larger political life. Not larger in territory, necessarily, but larger in its real purpose and scope.

"Christ came to give intellectual life. The highest ideal of life is in advance of a mere pursuit of riches. Man cannot live by bread alone. Intellectual development tends to broaden and elevate the man. We must know the truth, stand for it, live for it, and die for it if necessary, but have positive convictions."

#### **Beloit College.**

President Edward D. Eaton took for the text of his baccalaureate address John 8: 32: "The truth shall make you free."

He said: "Truth made man free because it removed all unbelief and superstition. It gave a broader outlook of thought and thus opened up to the mind a view of unexpected brilliancy. Truth offered an inner harmony with the universe and brought man to a realizing sense of his place and part in it.

"If truth is to make us free it must be loved with passionate ardor for itself and not for what it may bring us. It must also have a moral tendency, for the good only are sure of God's full revelation of truth. No man who blurred his vision with evil can ever hope to receive the blessing vouchsafed by truth."

#### **Ohio State University.**

Rev. Charles S. Murkland preached the twenty-fourth annual baccalaureate sermon to the graduating class of the Ohio State University. Rev. Mr. Murkland's topic was "Ye Are the Salt of the Earth."

He referred to the admirable way in which the progressive education of the present day fits young men and women to meet the requirements of life, but impressed upon his graduating auditors that it does not do to rely entirely upon it for a successful business or professional career. Education, he said, must be re-enforced by earnest and intelligent effort and must be guided at all times by a thorough Christian spirit. Otherwise the graduates who leave college with the confidence and hope of youth will find themselves trampled under foot by the nervous energy of those whose vigor and constancy of purpose keep them always in the front ranks of industry, commercial and professional pursuits.

#### **Northwestern College.**

President Kiehoefer delivered the baccalaureate sermon at Northwestern College, saying in part: "The human life is founded in faith. Objectors to faith do not understand their position nor the wonderful element of life they would conceal. Faith is the implication of life; without faith life is impossible. Knowledge is the apprehension of reality. We are constantly translating faith into knowledge; mind translates what it has believed into knowledge. Faith is not a mystical element, but is implied in our very constitution. All our mental powers stand and act by faith."



At the

CHURCH

## OUR PULPIT.

## THE PROBLEMS OF HUMAN DESTINY.\*

M. E. Harlan, LL. D.

2 Tim. 4:7. "I have fought the good fight. I have kept the faith."

John 18:37. "To this end was I born and for this cause came I into the world, that I should bear witness to the truth."

That we are here in the world for a purpose is evident. That we are going somewhere is equally certain. These two facts make enchanted ground of the whole battlefield of life. During this brief period between the "coming" and the "going" man acts his part of a deathless drama "with suns for lamps and eternity for the background." To Robinson Crusoe there was no impressions on the sand half so interesting as the



footprints of his man Friday. There are no footprints like the footprints of the race. There are no heart hungerings like those of man. There are no wrestlings like the wrestlings of human affection. There is no destiny like the destiny of the soul. The greatest created thing is man—half dust and half deity. To neglect either half is suicidal. The anarchy of self is the maddest insanity. Of all earth's creatures, man is the only one that will never cease to be. The lower forms of life scarcely breathe till they pass on and out forever. Their birth and death are so close together that they join hands in the mad revelry of mortality. The robin is born in the spring and matures and leaves for his winter home in three short months; but man is so wonderful in destiny and is in possession of such endless capabilities that it takes thirty years to mature him. And then he is not completed, for when you remove the scaffolding you then learn that what you saw was only the unfulfilled prophecy of what he really was to be. That youth who climbed high up the natural bridge in Virginia and carved his name above all competitors found it impossible to descend the tortuous way, and was forced to climb out over the dizzy top, was much like those climbing the mountain of life. There can be no stepping downward. It is either to heaven as the goal or an irreparable crash and wreckage in the abysmal depths. Even one pause to look at the bottomless abyss may be the first movement in the descent to death. To be privileged to live and get the most out of life should move to matchless melody the divinest chords of human gratitude. Any man who is content to fall even one degree behind his best endeavor is unfit to rule in the kingdom of manhood. To fail is the fiercest hell. To succeed is the supremest joy. As Joseph Cook has said, "Life is no joke, but a reality from the cradle to the grave." On life's stage are acted tragedies too serious for laughter—tragedies which cost the life blood of the soul. Golgotha is the pivotal point in every human history.

Every young man and woman stands at the threshold of a mighty kingdom, across whose border there is more than Paradisaical splendor. The first Paradise was a location. The true Paradise is a condition. To live up to the limits of our possibilities is Para-

dise. To exist is not to live. A stone exists but patient it becomes the vampire of death. Sometimes does not live. To live is unrivaled exultation. "To know, to love, to achieve, to confer happiness, to alleviate misery is rapture. The greatest crime and the severest penalty known to human law is the sacrifice and forfeiture of life." In living purpose and direction play a more important part than rate of speed. Many people go fast enough, but in the wrong direction. We measure our time in motives, not months; in heart throbbings, not by the ticking of the clock. Says Emerson, "We do not count man's years till he has nothing else to count." If this is life, then how to live becomes a most serious problem.

## The View Point.

In the solution of life's problems much depends upon the viewpoint. High on the dome of an Italian cathedral are some noted paintings. They are a standing witness to the genius of the man who drew them. Without knowledge of art, however, those beautiful designs may appear to the untrained eye but coarse paint spread by the clumsy hand of some careless student. There is but one spot under the great dome where you can catch the master's idea. That spot is marked on the richly laid floor by the cross of Christ, in whose honor the paintings were designed. So, compared with what it might be, life will be but a coarse daub unless you view it from the cross of Christ. Viewed from the cross, there is just enough shading of the dark and discouraging to give the jewel of hope the most gorgeous setting. Before you take another step forward ponder the problem well, or your seeming forward step may be the beginning of an endless retreat. You stand today where in your lives prophecy and history meet. If thus far you have been true to yourself, then there is no reason why you should be either a croaker or a pessimist. If you are either, you are in the wrong world and will fail. This is love's fair morning, and you will be left to beat out your life against your own self-imposed relentless gates of gloom, or sit unheeded through your long chilly night of a living death. Briefly stated, the pessimist's theology is this: This is the worst possible world, and this is the worst possible moment of this worst possible world. He finds his greatest pleasure in being miserable, and is happy only when he is most unhappy. Back into the face of God's holy harbingers of hope he throws with rash impiety all the prophecies of victory, and substitutes his god of dust and despair. With foul breath he would extinguish the light of the world, and then from out his dark abyss would cry aloud, "All is darkness and I must grope my way alone." He would drive from all the great thoroughfares of life the chariots of love, and then complain that he must go a solitary way.

The life of the pessimist is a long nightmare. He laughs at virtue and says it has its price. Kindness and courtesy he calls hypocrisy and deceit. He curses law as organized infamy and the tool of tyranny, and brands the church as organized greed.

"Count o'er the joys thine hours have seen,  
Count o'er thy days from anguish free,  
And know, whatever thou hast been,  
'Twere something better not to be."

Pessimism has no encouraging dividend to declare on any of life's investments. It is the child of declining hope. It is a contagious disease, to scatter the seeds of which is a crime against humanity. To

\*Synopsis of Baccalaureate Sermon delivered at Drake University Commencement.

the normal mind it is an affectation. To the chronic it ripens into that nameless character that by self-appointment becomes a kind of town clock, by which all are to regulate their consciences. Sometimes it appears as a well-developed crank who is so narrow between the eyes that, when he holds before him the smallest truth, he cannot see around it on the vast ocean, from whose expanding beach he has gathered but one grain of sand.

#### *Christ an Optimist.*

Over against these deformities we are glad to place the religion of Christ. Christ was an optimist, not of the kind that would not see evil, but seeing it and fighting it, he threw his shining lance of truth straight as an arrow at the mark. When Christ entered the world, all forces had combined to make it one of the darkest periods of history. Think of it! He who had not an evil thought stood under a storm swept sky made lurid with the lightnings of dire disaster that for 4,000 years had been gathering force, and there, friendless and alone, became the chief character in the sublimest and yet most pathetic tragedy known to man. It was a time when desolation and despair had become drunken in the wild carnival of blood. Herod, the ruler in Christ's own city, not satisfied with slaying the "innocents" at Bethlehem, ordered that at his own death his nobles should be slain that there might be universal grief at his departure. Prisoners were forced on the stage, dressed most gorgeously, and in the midst of their acting flames would burst forth from beneath their feet and leave them writhing in the agony of death on the stage, to the delight of the assembled multitudes.

But even at such a time, when the very clouds seemed to rain defilement and the earth oozed out the slime of death; when virtue was the exception and vice the rule, Christ stood in calm serenity and sang the song of victory. He told his followers that truth would yet free the world and that the kingdoms of this world would become his kingdom. And as an optimist facing the future, he heard the muttering of the receding storm, and saw the radiant, cloudless morning; and with a word of good cheer on his guileless lips, he wrapped his robes about him and quickly swept from the gloom of Golgotha to the sweet serenity of an endless victory. Behold the march of victory through these 1,800 years and believe your God! We have just closed the most eventful century in the world's history. Through the fight of faith we have been winning territory for our King.

None but a jaundiced mind can read the eventful history of the perseverance of God in trying to make something of man and be a pessimist. Some of us have been so busy with the perplexity that lies next to us that we have failed to see the gradual ascent of the race. Some small peninsula may have sunken, but the great continent has risen. And in the rarer atmosphere of the altitude of faith our horizon broadens and we at least begin to catch the inspiration of his view, into whose kingdom all the kingdoms of the world will eventually be merged. If man did begin with his ladder resting in the mire, its top presses the stars. If history can trace the descent of man from Eden, faith, with unerring certainty, can trace our journey to the future Paradise that "awaits the people of God." It is ours to have hearts large

with the hopes of Christ, the greatest optimist known to man.

History and experience are replete with the fact that the best fruit from the tree called manhood can be raised only near the temples of Christ's religion. Faith is the keen eye of purpose, without which the soul is blind and cannot see afar off. Christ's words are to become our working motto: "To this end was I born." In the midst of all our work or play let us ask the question: "Was I born to this end?" If not, then struggle back to some high purpose before you become a failure, for, like Christ, you should ever be about your Father's business. Your mind, your brush, your pen, your voice, your muscle, must not be prostituted, but used for the same general purpose for which Christ used the cross—to bless and glorify man. Let your every act lend force to the thought that:

"Every hope that rises and grows broad  
In the world's heart, by ordered impulse  
Streams from the great heart of God."

In all your plans do not forget that life itself is much greater than your life work. Your profession should be a contribution to your life. Your profession is incidental. Purpose is everything. Between Saul—the mere intellectual student of Gamaliel—and Paul—the great apostle to the Gentiles—was the holy vision of an unconquerable purpose.

In solving life's problems infidelity cannot aid you, for at best it is but a negation. Agnosticism is a kind of Job's comforter, for, according to its own admission, it does not know, and, as if in mockery, it grimly shakes its empty and purposeless head and says: "Nothing!" Every laudable aspiration human hearts crave has been answered in the life of the Galilean Commoner. If you ask me for the complete solution of your life's problems, I point you to him who, by the well-known process of elimination and inclusion, leaves man in the full possession of his best estate.

Here in the United States, where lies the sphere of your life labor, is to be built up one of the world's greatest empires. In this work of empire-building you are called to take a part. You stand today facing hitherto undreamed-of possibilities. The prize within your reach is well worth every effort it will cost you to gain it. Never before has the world called so loudly for educated men and women. I congratulate you on your privileges. Seize hold of your golden opportunities. Fight the good fight of faith. Press forward to your appointed place in life's broad realm and be thankful that you have such a goodly heritage for the taking.

Brooklyn, N. Y.

People make a great mistake when they attempt to estimate the guilt of sin by the painfulness of its punishment. The most painful diseases are not always the most fatal; nor are these sins which are most quickly followed by the sharp stroke of suffering necessarily those which war with most fatal effect against the soul. Rather those sins are to be feared which act upon the moral nature like a dull narcotic, robbing it of its power to discern the evil, and to feel that pain and abhorrence which a pure nature must feel at the touch of what is morally loathsome.—S. S. Times.

## BIBLE SCHOOL.

### GOD THE CREATOR OF ALL THINGS.

Lesson for July 7, 1901.

Golden text: Gen. 1: 1. In the beginning God created the heaven and the earth.

### A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

#### Studies in the Old Testament.

Let us not think, after our long series of lessons on the life of Christ, that in Genesis we are taken from the realm of the eternal Son. The same apostle who throws much light on our Lord's work, when he had taken the form of flesh, gives knowledge of him "before the world was" (John 17: 5), when he "was in the beginning with God," and stating that "without him was not anything made that was made" (John 1: 2, 3).

#### The Book of Genesis.

Genesis is a Greek word, and means origin. This book contains a distinct statement of the orderly progression of creation, setting forth not a framework of scientific truth, but clothing in common language adapted to common minds the story of the beginning of the world and of the human race.

#### Purpose of the Book.

Let us fix in our minds the purpose of Genesis. It was not to impart scientific knowledge or general history, but to set forth an intelligible account of God's relation to the human family in order that man might become "wise unto salvation" (II Tim. 3: 15). This is made plain if we will but observe the remarkable narrowing process shown in the book. The heaven and earth at first appear, but the earth alone is taken as the scene of the Bible story. Chaos passes from view, the waters shrink, life in its lower forms become but an incident, and man, dear to God because like him, stands forth single and alone in the account. The fall is given with great minuteness, because it relates to salvation from sin; while the history of a thousand years is summed up in a bare catalogue of names. By the same process of elimination Cain, Ishmael, Esau were passed over with a word, while faithful Noah and Abraham are given prominence, the latter as the father of a nation in which the hope of a world in a Redeemer was to be fulfilled. The same discriminating process is apparent throughout the sacred record to the last book, inspired writers choosing the essential fragments, avoiding much. See John 20:30, 31.

#### Authorship.

By the Jews the authorship of Genesis has always been ascribed to Moses. Yet there are plain internal evidences that portions are made up from very ancient documents written by different authors. This is not difficult to perceive by any reader of the English Bible. The most simple mark of such diversity of documents is found in the use of the name of the Most High and a difference in style and method. In what is known as the "first document," chapter 1 and to chapter 2, verse 3, the term in Hebrew is uniformly Elohim printed "God" in our Bibles. In the "second document," taking in from chapter 2: 4 to

the end of chapter 3, and containing a second narrative of creation, the term in Hebrew is Yehovah Elohim rendered "Lord God" in English. Chapter 4 is the "third document," and here the term is Yehovah only, and rendered "Lord" in our Bibles. For Moses, as compiler, to quote from pre-existent documents, no more invalidates his inspiration than similar quotations in the New Testament, for example as in Acts 17: 23, 28, 29.

**V. 1. Creation of Matter.** "In the beginning," the meaning is "of old, in the former duration." The reference is to an indefinitely remote period, possibly millions of years in past eternity, when the Son had glory with the Father, John 17:5. \* \* \* "God," from the same Saxon root as good. The existence of God is assumed as being more patent to the reason of man, who instinctively acknowledges a supreme being, than is the origin of the universe. Do we find the eternal Son whom Thomas recognized as "my God" in this verse? Most plainly so, by Col. 1:16, 17; Heb. 1:2; John 1:2; 1 Cor. 8:6. \* \* \* "Created." He did not produce His creations whether matter (as here), life (verse 21) or spirit (verse 27), out of anything outside of His own fullness. Creative power with God may have been like a man's power to produce sound with the vocal organs, or to move the eyes or to use the hand. God spake the word and it was done. Heb. 11:3; John 1:2; Ps. 32:6. \* \* \* "The heaven and the earth." "Worlds." Heb. 11:3. Doubtless the whole system of which our earth forms a part—sun, planets with their satellites. See Job 38:4-7.

**V. 2. Chaos and the Spirit.** "Earth was waste and void" (R. V.). It is the stage of the mineral, not the organic, kingdom, preparatory for the next higher plane of the vegetable system, which alone is capable of feeding on inorganic matter. \* \* \* "Spirit of God." The spiritual, not the natural, is the great source of all power and existence. God is spirit. \* \* \* "Moved" or brooded over, wooing to order and beauty. Adapting the creative material of the earth by successive steps to the uses of living creatures. The secret of the unfolding earth is found in one word—motion. Light, heat, electricity, are modes of motion.

**V. 3-5. First Day. Divine Days.** "And God said." Inasmuch as every one of the six days' works opens with "and God said," it is widely assumed that the first day's work should begin with verse 3. Between the created matter and its adaptation to created life there is a chasm representing untold ages in the narrative, clearly perceptible in the Hebrew. \* \* \* "Let there be light." These are the first recorded words of God. God, who is "light" (1 John 1:5), is the source both of material and spiritual life forever. Neither the word "created" nor "made" are used, inasmuch as "light" obviously had a previous existence. The dense mists and clouds surrounding the globe may now have been diminished to show the presence of light where darkness before had brooded. \* \* \* "And the evening and the morning." Evening is mentioned first because the darkness preceded the light. \* \* \* "Were the first day." The term "day" is frequently used to designate indefinite periods of time. 2 Pet. 3:4; Luke 19:42; Joel 2:2; 1 Sam. 3:2. The seventh day of God's rest from creation continues yet. Day may have been understood to be a natural day of 24 hours to the men of the Mosaic age, but the natural day will serve to illustrate the idea of an incomprehensible period.

**V. 6-8. Second Day. Separation of Waters.** "The firmament." The expanse of air above us. \* \* \* "Waters above the waters." Evaporated waters which rise as atmospheric moisture or float in the form of clouds. The quantity of water thus suspended is beyond calculation. It is the source of rivers. \* \* \* "Waters...under the firmament." God spake, "Thus far shalt thou go and no farther, and here shalt thy cloud waves be stayed." Job. 38:11.

**V. 9-13. Third Day. Clothed Continents.** "Earth... seas." The dry land appears and is clothed with vegetation for man and animals. The psalmist possibly hints at the process in Ps. 104:6-8: \* \* \* "Grass...herb...tree." The next stage in the preparation for man—the vegetable kingdom—was a preparation for the higher animal kingdom; growing plant organisms living on mineral products on which animals cannot live. \* \* \* "Yield after its kind." Indicating the doctrine of species.

**V. 14-19. Fourth Day. The Clearing Skies.** "Lights \* \* \* to divide it from night." It is assumed that with the rising of the heavy mists the air was so fully cleared that



light and darkness and the heavenly bodies, appeared in their natural order. In our own time clouds preceding a storm are heavy sometimes so as to make it difficult to believe there can be a bright sun overhead. \* \* \* "He made two great lights." Not "created" but "made." This word is frequently used to signify appointed. The rainbow was later made or constituted a sign, though it existed before. \* \* \* "The stars also." They are referred to as signs in the heaven.

**V. 20-23. Fifth Day. Origin of Life.** "Created." The same word as in the first verse now is used for the second time in the narrative. \* \* \* "Let the waters bring forth abundantly." The earliest life was that of the marine or reptilian age. It included fish and mollusks, as well as great sea monsters, of which latter, bones remain and are shown in museums in this day.

**V. 24-31. Sixth Day. Age of Mammals.** The waters and the air are new peopled; earth animals alone are wanting. The order is first, the creation of the higher animals of the dry land; second, the creation of man.

**V. 26. Divinity Reproduced.** "Let us make man in our image." A plurality of persons is indicated. This was the last and crowning act of creation by which the earth and eternity were to be peopled with true sons and companions of God, partakers of the divine nature (2 Pet. 1:4) and to share the glory of God with the first begotten Son forever (John 17): \* \* \* "In our image... likeness." As God is a spirit this likeness cannot refer to physical appearance. The likeness is one in the realm of intellect to conceive of God and receive a revelation from him, memory, will power, moral power, conscience, immortality. No greater honor can be thought of than that which God put upon us in making us above all his other creatures, children in his own image. \* \* \* "Have dominion over." Man is the crown of creation.

**V. 27. Superlatively Favored.** "So God created man." While man truly was formed out of dust, his essential nature, which was Godlike was created by divine inbreathing. The glory of Christ is that He and the Father are one; the glory of man is that he is made in the divine image. \* \* \* "Male and female." The narrative of woman's creation appears in chapter 2:21-24. \* \* \* "Created he them." The plural pronoun is used to show that woman is included in man's creation in God's image.

**V. 28. The Family.** "God blessed them." He blessed them far beyond any of his other creatures. \* \* \* "Be fruitful and multiply." If it was "very good" that man was created, it likewise was good that the human species should be multiplied. \* \* \* "Replenish... Subdue earth." This is a commission to man; and has been called the Colonists Charter. Man is to master the earth's forces. All progress is in harmony with this law. The subduing of the wild parts of the earth has been the basis of the right of property. \* \* \* "And have dominion." Supremacy among God's inferior, although stronger, creatures. The horse and ox are stronger than man. What, then, has man for defense and power among creatures that are stronger and specially armed? He has the spirit of God within him; therefore, all others obey him. Ps. 8:6-8.

**V. 29. Divine Gift to Man.** "Behold, I have given you... herb... fruit." It is observed that flesh food is not mentioned here. See Chap. 9:3 and Rom. 14:1-6; 1 Tim. 1:4. One of the unexplained mysteries is the relation of man and brutes under the sinful conditions of earth. See Isa. 11:6-9; Rom. 8:21. \* \* \* "It shall be for meat"—this means for food. But the providence of God, in giving perpetual seed time and harvests, is essential; if these for one year were withheld all mankind would perish.

**V. 30. Provision for Animals.** "To every beast... green herb." The food supply of all animals is based on vegetation.

**V. 31. Divine Approval.** "Very good." It has been good in detail; in the sum total it is superlatively good, being perfectly adapted to the end designed.

**Chap. II., V. 1. Completed Work.** No chapter division should appear here, but at the beginning of the "second document," at verse 4. The present arrangement of the Bible into chapters and verses is not according to the original, neither is the chronology in the margins authoritative, but is the guesswork of scholars. \* \* \* "Were finished." The work of creation was complete. Now begins the seventh day, the work of redemption. \* \* \* "All the host of them." The phrase indicates orderly arrangement, as an army.

**V. 2. The Hallowed Rest.** "Seventh day ended his work"—had carried out his plans of creation. He had still to exercise his developing and sustaining care. \* \* \* "He rested on the seventh day." The first thing appointed after

man's creation was the day of rest. Of this day only it is not said, "and the evening and the morning were"; an indication that the seventh day, like the others, is a long period in which we now are living and the end of which is known to none but God. See Heb. 3:18 to 4:11, relative to the "rest of God."

**V. 3. Sabbath Blessing.** "God blessed the seventh day." Hallowed it to the good of the soul he now had created and for its religious development. In our own day the day of rest is one of spiritual activity for ourselves and in behalf of others. It is necessary for spiritual health. It is the soul's chance. But besides, physical law demands that we rest one day in seven. Moses spake in Ex. 20:8 of the Sabbath as an old institution to be remembered and observed. The observance of one day in seven through thousands of years as a rest day is a remarkable testimony to the influence of God's word and law in guiding the affairs of men. \* \* \* "Because in it he rested." If God the Father thus rested and commands his favored children to rest, how can we disregard his desires and be true children?

As we contemplate the process of creation through period after period, covering millions of ages doubtless, and all in preparation for the one creature made in God's own likeness, can we fail to see the importance of our existence here? And with a future in preparation as momentous in results as the past has been, shall we not have the greatest regard to share in such results which are to be ours if we choose?

## FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.



WITH this text we stand under the archway of beginnings. It is the morning of the world. There was the first poem and God was its author. The sky, with its blue and gold, and the earth, with its mountains and rivers and its carpets of emerald, did not spring into existence without a maker any more than the poetry of Virgil or Dante or Shakespeare or Milton could have sprung into existence without those poets, or if similar poetry, it could not have been written without similar poets. There is no place to talk about chance here. No man has ever said that Shakespeare's plays sprung upon pages of white paper and a mind did not conceive neither did a hand write; they have tried to say that Bacon wrote some of his plays, but why should Bacon have written such masterpieces under Shakespeare's name and have left upon his own doorsteps deformed children? The claim is absurd. Yet men look daily upon the master poem of the world, which is creation, and deny that they was even so much as a Master Poet. They do not say that there was some other person than God who created. That would be more reasonable, but they deny that there was a creation, and, if a creation, that some things fell together and out of them some others were made. It reminds me of a man convicted of crime and in his despair he tries to prove that the judge and court are greater criminals than he is, and he plays the part of a fool—just as every other man does when he blurts forth that things came by chance and there is no God.

God is the creator and all the things he made were good. He made not a single bad thing and when his good is turned into evil it must be remembered that not God, but Satan, has turned the color and brought decay. Satan tried to capture the entire world and his ambition almost reached the goal, but God redeemed his handiwork and the creator became the Redeemer, so that up under the very eaves of creation stands the cross and the open door of the tomb, declaring that although creation may decay

and find a grave, that grave has been opened and its door has been left open and no man can fasten it. Not only shall there be a resurrection of the body, but there shall be a new heaven and a new earth. The beginning of the end is the resurrection of the body. Paul tells us clearly in his letter to the Romans the order of the restoration. Man was the last that was made and he is the first that is redeemed. His redemption is a guarantee of the redemption of the heaven and the earth. The Redeemer, who is God, is as great as the creator, who likewise is God. The poem of the beginning shall be restored in its perfect beauty and then we shall read: After ages God re-created the heaven and the earth.

O Lord, we are still thy handiwork and some day we shall be thy glory through Jesus Christ. Amen.

## PRAYER MEETING.

Fred'k F. Grim.

### OUR COUNTRY.

Psa. 147: 20. References: Psa. 144: 15; 33: 12; 16: 6; Deut. 32: 7-13.



THE time was when it took courage and an enlarged vision to speak of this, now the queen among the nations, as "my country." But today more than twenty million people are proud to be members of this great commonwealth. We occupy a unique place among the nations. Though the youngest, we stand erect with the sinews of the giant—"time's noblest offspring in the last." God's overshadowing presence has been with us from the landing of the Mayflower until the present day. "He hath not dealt so with any people." The supreme desire of our forefathers who laid deep the foundation of our nation's greatness was to worship God and do his will. Hear them as they give their pledge: "With firm reliance upon the protection of divine Providence we mutually pledge to each other our lives, our fortunes and our sacred honor."

#### Resources.

While we would not overestimate the value of large areas and a vast domain, yet it is a very important factor in the building of a great state. Little did Malthus know of the latent resources of the new world when he sounded the note of alarm in his "Law of Population." The lamented W. E. Gladstone said that we have "a natural base for the greatest continuous empire ever established by man." If we could take up America and lay it down on the face of Europe, the latter would be almost if not wholly concealed from view. Our soil is not excelled in productiveness and our mines are the richest in the world. We are sending our manufactured products to every quarter of the globe. We are "becoming the mighty workshop of the world." It has been estimated that with our agricultural resources fully developed we could sustain and enrich a population of 1,000,000,000 people. "America holds the future."

#### Perils.

Most people are familiar with that powerful book by Josiah Strong bearing the same title as our subject. It should be read and reread. We cannot do better than give the title of a number of chapters:

"Immigration," "Romanism," "Mormonism," "Intemperance," "Wealth," "The City."

America has been an asylum for the oppressed of all nations. In this we rejoice. But she has also become a dumping-ground for the nations of the old world. The paupers and criminals of the most menacing type have been brought here. It is the old question of the lion and the ox. Too much ox means a sick lion. More foreigners than we can Americanize and Christianize means our dissolution.

Passing over three of the greatest perils, we are confronted with the problem which wealth and the city present. What a commentary is our present grasping, greedy civilization upon the words of Jesus: "How hardly shall they that have riches enter into the kingdom of God!" We have been charged with being "too beastly prosperous."

Master and slave in the old sense has passed away, but that we have these two classes in a different form and under another name we cannot deny. And especially do we see this in the city. The slum and the boulevard are the complements of each other. They must rise or fall together. The city is the strategic center. Here vice of every kind flourishes, and here Christianity is put to the test.

#### Our Bulwarks.

What of the future? Which is our means of defense? Is ours a rising or a setting sun? When we see the storm cloud which threatens us we cannot but ask these questions. While there is cause for alarm we cannot despair so long as we have faith in an ever-present God. The home, the school and the church—these are the bulwarks of a free people. Guard well the home life of the republic; make the public schools the best in the world, and work and pray for the union of God's people with Christ as the head and the future is secure.

## CHRISTIAN ENDEAVOR

By Charles Blanchard.

### GOD AND COUNTRY.

Topic July 7. Ref., Deut. 4:5-10; Ps. 22:4, 5.



BEHOLD I have taught you statutes and judgments, even as the Lord, my God, commanded me, that ye should do so in the midst of the land whither ye go in to possess it." These are a part of the patriotic words of Moses before he resigned his leadership to Joshua. No nobler utterances can be found on the pages of history than the words of our lesson. Read them! Read what I may say in commendation or comment if you find time, but take time to read over again the lofty appeal of Moses, the prophet, patriot, statesman, the law giver of the civilized world.

#### "In the Midst of the Land."

We are living in the midst of the goodly land of our inheritance. We are the heirs of the ages. The ends of the earth are looking into us to show the possibilities of a government of the people, for the people, by the people. Our grandfathers endured the unequal conflict of a seven years' war that the principle of a government by representatives chosen by the people themselves might be instituted among men. They triumphed by the might of right, enthroned in courageous souls of patriotic soldiers and

statesmen with loyal womanhood behind them. They wrought with wisdom from above. The God of Freedom laid bare his arm to war for the welfare of the human race. Let us firmly believe this—as who that reads the romantic story of the American Revolution does not? Yet in the glamour of the golden age in which we live, with its material marvels and its multiplied wealth of worlds at our command, we may be puffed up with pride and forget the day of “small things” with large meanings. We are growing away from the events of our early history. We are in danger of forgetting the humble, yet patriotic, origin of our institutions of freedom. We may forget the high destiny which is ours—a chosen nation, as I most surely believe, for the working out of the problem of the world’s redemption.

Our fathers of a generation gone gave up a sacrificial offering upon the altar of human freedom that slavery might be abolished, and that the government by a free people should not perish from the earth. Free twentieth century has dawned upon an expectant world. The morning stars of destiny are singing together. Let the sons of God, who are also the sons of freedom, shout aloud the nation’s anthem, prophetic and full of praise:

God grant that we may be such men as they,  
And stronger, in the freedom which we hold,  
On whom the burden and the heart of day  
Are fallen to bear aloft the starry fold!

“For this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, that hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgments so righteous as all this love which I set before you this day? Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart, all the days of thy life; but teach them unto thy sons and thy sons’ sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together and I will make them hear my words that they may learn to fear me all the days that they shall live upon the earth and that they may teach their children.” This, I believe, is

#### *God’s Message to Us.*

not less than to Israel of old, when they were about to enter into the goodly land of promise. We need, especially, to remember the day of our nation’s birth, as Israel the day when they stood before the Lord in Horeb to receive the law.

The Declaration of Independence is one of the loftiest utterances of the mind of man, aspiring after the freedom which is the birthright of the race. We can ill afford to forget the day forever consecrated to freedom by our ancestors. Not in noisy demonstration only, but with reverence and gratitude shall best be kept sacred the holy day of the world’s new birth of freedom.

What use for the rope if it be not flung  
Till the swimmer’s grasp to the rock has clung?  
What use is eulogy’s blandest breath,  
When whispered in ears that are hushed in death?  
No! No! If you have but a word of cheer,  
Speak it while I am alive to hear.

Margaret Preston.

## STUDIES IN MISSIONS.

[Supplementary to the C. E. reading courses.]

### REASONS FOR MISSIONARY INTELLIGENCE.

By W. J. Wright.



OD has ordained that the world should be saved through missions and missionaries. He has not provided that men should know him and Jesus Christ whom he sent, save through the “foolishness of preaching.” A heathen philosopher once said that nothing which was of interest to man could be a matter of indifference to him. Missions, however, are of interest to God. Every Christian should therefore inform himself concerning them.

The risen Christ having “all authority in heaven and on earth,” himself a Missionary, made his disciples the same. “Go, preach, teach,” said he to his followers. No Christian can afford to be ignorant of his Master’s will and commands.

Missions are the best application of the “Golden Rule” to be seen in our times. Fancy yourself in the heathen’s place when rumors of the blessings of the Gospel had reached you, but as yet no direct tidings of him had come. Times innumerable the heathen have appealed to us and challenged us to send the Gospel to them. But because they need it, whether or not they want it, we should send it.

Missionary enterprise is an effort to induce the entire church to act the Good Samaritan. Ignorance, superstition, priestcraft, cruelty and filth constitute the robber band which has stripped, robbed and wounded two-thirds of the human race. In their condition lies our chief opportunity. We ought not to be ignorant of it.

Missions civilized Europe, and her progress toward general enlightenment is due to the story of the cross. With such mighty success and far-reaching results already to their credit, none can afford to be ignorant of missions. The best parts of American civilization came from Europe and are the direct results of missionary effort. To know our own history aright we must be informed in missionary history.

Missions represent the heroic element of Christianity. From the time of the apostles to the present, the aggressive, out-reaching force of the church as displayed in missions produced the heroes. To know a great host of those “of whom the world is not worthy,” study missions.

We are debtors to this movement for practically all that is valuable in or about us. Take from us all that missions have directly and indirectly brought to us and you put us on a level with the savages of central Africa. To see the pit from which we were dug, and to get a clear vision of those who did the work, we must study missions.

Missions appeal to the best that is in man. They enlarge his vision and thus prevent him from becoming self-centered; they teach us the practical aspects of the “Fatherhood of God and the brotherhood of man”; they give new impetus to the Gospel, new purpose to prayer, new motives to service; they enlarge the gifts of the church; they tend to make us “grow up into him in all things who is the Head, even Christ.”

They develop the church at home. Think of the



work being done at home through mission bands and other agencies for the redemption of the world. And notice that those who are the workers in these societies are they who are developing in ability to do all kinds of Christian work. They are the workers in all departments of church life, and their leavening power tends to leaven the entire lump.

The mightiest movement in the world today is the missionary movement. No matter what is being done with armies and navies; no matter what legislation is seeking to prevent or to bring about; no matter what schools, colleges and universities are doing at home, or what are the triumphs of the crowbar and spade amid the scenes of ancient civilizations in other lands; no matter what our inventions, enterprises, pleasures; no matter how vast the combinations of capital and stupendous the commercial undertakings growing out of them—greater than all these, as the sun is greater than a tallow candle, is the business and "divine enterprise of missions," which aims at the subjugation of all men of our own and all future times to the will of God through the Gospel of our Lord Jesus Christ.

Washington, D. C.

## THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By the Rev. Alexander Smellie, M. A.

### JESUS APPEARS TO PAUL.

**Monday—Acts 22, 1-16.**

Paul bases his argument on personal experience. He does not reason the matter theologically. He does not adduce from Old Testament Scripture proof after proof of the divinity of the Nazarene. He does not overwhelm his hearers with his eloquence. He chooses a different mode.

And a better. Simply and clearly he tells the story of the change which made him a new man. That was his message to his countrymen. That was the method by which he sought to gain their souls for his Master.

He was right. The Christian is the best evidence for Christianity. He is its fruitage, its result, its workmanship. I may not be able to point to a conversion so striking as that of St. Paul. I may not have entered the kingdom by the same gate. But is my soul filled with a new hope? Is my life rescued from sin? Then I am an epistle of Christ.

**Tuesday—Acts 9, 1-9.**

I cannot gauge the Savior's love. Saul the Pharisee was alienated in thought and will and love from the Son of Mary, who is the Son of God. He hated Jesus as an impostor, a charlatan. But though he had reviled the Nazarene and turned his back on him, he could not provoke Christ to cease caring for his soul. And neither can I provoke him. There will come a time, no doubt, when "the wrath of the Lamb" is kindled. But not yet, not yet. The Redeemer still "shows forth" all long-suffering. And thus he wins me for himself and for his Father.

It is just as impossible for me to set boundaries to the Savior's power. What could revolutionize Saul the persecutor but Almighty itself? What can revolutionize me but the energy of a supernatural Hand? Outward reformation will not do, nor the most careful discipline and training. It is the Lord Jesus Christ alone, through his Gospel and Holy

Spirit, who can give me a spiritual beauty and a spiritual health which spring from within.

**Wednesday—Acts 9, 10-22.**

The true Christian alone is able to feel the profoundest compassion for those who are perishing. So soon as Paul is himself the captive of Jesus Christ he becomes a chosen vessel, to bear his Savior's name "before the Gentiles and kings, and the children of Israel." So soon as his own heart is at rest, "straightway in the synagogues" he proclaims the Son of God.

Outsiders have noticed often that an evangelical theology prompts men and women to the most untiring efforts for the salvation of others. Why is that? It is because those who have that theology, not in their hands but in their hearts, understand best what they are in their shipwreck and poverty, and what Christ is in his restoring grace. They judge of their brother's need from their comprehension of their own. They are eager to press Jesus on his acceptance, because they feel what great things he has done for themselves.

**Thursday—Galatians 1, 11-24.**

I learn that the Christian takes the lowest view of himself. Think of Paul, years after his conversion, still remembering how he persecuted the church of God, and made havoc of it. So William Carey chose to portray himself as "a guilty, lost and helpless worm." So Andrew Bonar, within a few months of his death, wrote, "I was in pain because of the discovery of my shortcomings." Let me be as humble.

I learn that the Christian never ceases cleaving intensely to Christ. Not with flesh and blood does Paul confer, but with his Lord; with him it must be faith, strong, whole-hearted, unflinching, all the days of his life. So, because there are fearful possibilities of evil in me still, let me confess that I require the omnipotent strength of Jesus to keep me.

And I learn that the Christian loves Jesus passionately. He preaches the faith he once destroyed. He belongs in every faculty and power to the Lord his Healer. Let me know myself ruined and dead without Christ, let me think of him yearning over one leprous and polluted, and I shall never weary crowning him who has redeemed, and is renewing me, with the crown of my devotion and my obedience.

**Friday—Ephesians 3, 1-12.**

Conversion introduces to service. When the mystery is made known to Paul, he preaches among the Gentiles the unsearchable riches of Christ. Now he cannot refuse to go into the city and through the wilderness and over the sea. Now he is ready to spend and to be spent. Now he will fight the good fight, and will keep the faith which his Savior and his King has committed to his care.

Before any word is spoken for Christ, or any work is done, before I set out to run his errands and to advance his kingdom, I must have an experience like that of Paul. I need to come into personal contact with the Lord, and to be summoned by himself to aid his cause. First, the interview with the Master, and then the undertaking of labor for him and the carrying of his cross,—that is the only true order.

**Saturday—1. Timothy 1, 12-17.**

The son who appears to stay at home with God, may really be worse than the prodigal in the far country. Saul the Pharisee was now in his own judgment, as he had always been in his Lord's, a more

blameworthy man than the publicans and harlots with whom once he would not have exchanged a word. He was "the chief of sinners."

It may well be that I am guiltier than the drunkard and the profligate. Everything has been against them, and everything has been in my favor. Their inherited constitution, their present circumstances and surroundings, their deep-rooted habits—these things fight, like the stars in their courses, in opposition to them.

But Jesus accomplishes most wonderful changes. The blind receive their sight; the dead are raised up. He renews even me.

#### **Sunday—Acts 16, 16-34.**

An American naturalist says that the human brain is full of birds. The song-birds, he holds, might all have been hatched in our hearts, so well do they express our feelings. Robin, thrush, lark, mocking-bird, nightingale—they give utterance to our love and sadness and hope and joy. It is very beautiful to find my nature tenanted by these sweet minstrels of the air. But God pictures it more sadly. He shows me that it is a nest of every unclean and hateful bird. The fierce hawk, the croaking raven, the devouring vulture, the birds of tempest and discord and death—these are typical of my passions; these brood within me; these fly forth from me to pollute and injure and kill.

But Christ, who changed the heart of the jailer of Philippi, makes all things new. He expels the evil tenants and invites the songsters in. He throws the arch of the rainbow across the cloud so big with storm. Since I cannot save my own life, he takes the task on himself. And how blessedly he achieves it! Let me be an heir of death before I am an heir of the City of God afterward. He is the Lord my Righteousness, the Lord my Everlasting Light.

### **A SAMPLE OUTLINE BIBLE STUDY.**

As an illustration of the thorough work that is being done in some churches in Bible study, we present the following outline, prepared by the Rev. Joseph Selden, D. D., of Greenwich, Conn., for use in his midweek service. It is of interest for its own sake as a piece of scholarly work and it is of special value as supplemental to the Sunday school lessons in the Old Testament which begin on the first Sunday in July.

#### **OUTLINE STUDY OF THE LITERARY HISTORY OF THE OLD TESTAMENT.**

1. As indicating the date of composition, note references in the Old Testament to earlier writings, as the source of the sacred history. Num. 21:14; Josh. 10:13; I Kings 14:19; I Chron. 29:29.

Such references to historical writings earlier in date than the books of the Old Testament are frequent.

2. Incidental allusions, showing the record to have been made long subsequent to the events narrated.

Gen. 36:31—written after the establishment of the monarchy in Israel. Gen. 14:14—compared with Judges 18:29. I Sam. 27:6—There were no "Kings in Judah" until after the secession of the northern tribes. II Kings 25:8-30—compare with Jeremiah 52:12-34. Evil Merodach began his reign B. C. 561.

3. A study of the historical books shows:

[1] There are no allusions to the Levitical system in Judges, Ruth, I Sam., II Sam. In I Kings 2:3 is found the earliest mention of a written law subsequent to the death of Joshua. The story of the discovery of the Book of the Law

of God in the day of King Josiah [II Kings 22:8] shows that a complicated system of religious rites was at that time—B. C. 621—unknown. [2] The forms of worship observed by the spiritual leaders of Israel throughout the entire period previous to the exile, are seen to disregard the explicit terms of the Levitical statutes. During the earlier period, there was no central sanctuary to which the people came for worship; Gilgal and Shiloh were as sacred as Jerusalem. In I Sam. 3:3 the boy Samuel is pictured as sleeping at night in the Temple of Jehovah in Shiloh where "the Ark of Jehovah was."

The prophets utter frequent protests against the priestly claim of sacredness for Levitical system, and disclaim its ancient origin. Amos 5:25; Jeremiah 7:21-23.

4. The earlier historical books show unmistakable evidence of their composite structure. Examples of duplicated narratives:

The Story of Creation. Gen. 1:1-2:3 and Gen. 2:4-25. Gen. 20 compare Gen. 26.

The Record of the Flood. Gen. 6:5-8; 7:1-5; 8:20-22; 9:18-27. Compare Gen. 6:9-22; 7:6-8:19; 9:1-17, 29. Each group of passages gives a fairly complete account of the flood, the accounts in general running parallel, but compare 6:19-20 and 7:2-3.

In the Book of Judges compare 1:1-2:5 and 2:6-23 [Josh. 24:29-31]. Note that Judges 1:11-15 places the capture of Debir after and Josh. 15:15-19 before the death of Joshua.

Analysis of the earlier books of the Old Testament shows their composite structure, the sacred writings making free use of ancient historical documents distinguished by such literary peculiarities as the exclusive use of the divine name "Elohim" in one and "Jehovah" in another, and still more clearly by the prophetic or priestly point of view of their writers.

5. The following conclusions may therefore be received in confidence, as established by the consensus of the Biblical scholars of the first rank in Europe and America.

[1] The books of the Old Testament are, as a rule, composite literary structure—that is, they are not the work of a single group of writers. And, while they contain authentic records and traditions reaching back to remotest antiquity, they evidently received their present literary form late in the history of Israel.

[2] The most authoritative spiritual messages of the Old Testament are to be found, not in the Levitical statutes, but in the utterances of Jehovah's special representatives—the prophets.

[3] The supreme and imperishable value of the Old Testament, for us, is not in its formal rules of life, but in its disclosure of the power, truth and grace of Jehovah, the holy character of God being progressively revealed to us as we study this story of his dealings with men. In a word, the Old Testament is not only the record of a revelation made to men long ago; it is the medium of a personal revelation to ourselves to-day.

#### **Books of Reference.**

On the literary structure Old Testament: Gladden's "Who Wrote the Bible?" Ladd's "What is the Bible?" Bruce's "The Chief End of Revelation," Lyman Abbott's "Life and Literature of the Hebrews," Smith's "Modern Criticism and Old Testament."

On the history contained in the Old Testament: Kent's "History of the Hebrew People," Willett's "The Prophets of Israel," Price's "The Monuments and the Old Testament."

When Henry Timrod, the poet, lay dying his sister whispered to him, "You will soon be at rest." "Yes," he answered, "but love is sweeter than rest." In spite of the weariness of the way, in spite of death, the stout heart clings to its own. It is not rest that we crave; it is the good the soul gets glimpses of, it is the dearest dreams come true. We pant for fullness of life. Thought wants its own; the heart wants its own, and is distraught till its purest desires are met. Everywhere, through all the degrees of being, there is a trembling into life, as a harp is responsive to every breeze. Brave Timrod, with the last darkness rushing on him, knew full well that "love is sweeter than rest."

## LITERATURE.

## ROBERT LOUIS STEVENSON.



**T**HOSE who become acquainted with the man Stevenson through the writer Stevenson come to cherish for him something akin to personal affection. No man ever revealed himself more fully in his writings and no man was ever more successful in converting his readers into personal friends. The writings of Stevenson are a commentary on his life. But his life was greater than anything he ever wrote. No romance he ever penned is so full of interest as his own brave and beautiful life. The closer men came to him and felt his human touch the more were they drawn to him.

When at Mentone he met and made the acquaintance of Andrew Lang. Referring afterwards to this first meeting Mr. Lang says: "I will not deny that my first impression was not favorable. He looked as in my eyes he always did look, more like a lass than a lad, with a long, smooth oval face, brown hair worn a greater length than is common and large lucid eyes. Here, I thought, is one of your aesthetic young men, though a very clever one. He had just written his essay, "Ordered South," on reading which I at once saw that here was a new writer, one who could do what none of us could rival or approach. I was instantly sealed of the tribe of Louis, an admirer, a devotee, a fanatic if you please." Notwithstanding the frailty of his health he never showed any sign of depression or discouragement. Edward Gosse, speaking of him at this time, says: "The gaiety of Stevenson was his cardinal virtue. A child-like mirth leaped and danced in him; he seemed to skip on the hills of life; he was simply bubbling with quips and jests; his inherent earnestness and passion about abstract things were incessantly relieved by jocosity. I cannot recall any of his jokes and written in cold blood they might not be funny if I did. They were not wit so much as humanity, the many-sided outlook upon life. He never complained; this, no doubt, though we were not aware of it, added to the charm of his presence. He was so bright, so keen and witty

In 1879 his health visibly began to run lower and he used to bury himself in lonely French and Scotch places "tinkering himself with solitude," as he used to say. His pen, however, was not allowed to lie idle. Tales, essays and magazine articles followed each other in quick succession and brought him into favor with the public and the critics. But he was not satisfied with the result of his work. His ambition was to write a novel. He says: "I had written little books and essays and short stories and got patted on the back and paid for them, though not enough to live upon. I had quite a reputation; I was the successful man; I had passed my days in toil, the futility of which would sometimes make my cheek to burn, that I should spend a man's energy upon this business and yet not earn a livelihood, and there shone ahead of me an unattained ideal. Although I had attempted the thing with vigor not less than ten or twelve times I had not yet written a novel. All—all my pretty ones had gone for a little, and then stopped inexorably like a schoolboy's watch. In McClure's Magazine for September, 1894, he gives an interesting account of the writing of "Treasure Island." It was in 1888 that he set himself to this work. It was to be a boys' story. His stepson, Loyd Osborn, was home

from school for the holidays; he had a boy at hand to try it on. It is a pleasant picture he draws of his reading aloud each day to the family his morning's work. Perhaps the most pleasing thing is the interest shown by his father in the progress of his work considering how bitterly opposed he was to his son's choice of a profession. Stevenson writes: "I counted on one boy, I found I had two, in my audience. My father caught fire at once with all the romance and childishness of his original nature. His own stories, that every night of his life he put himself to sleep with, dealt perpetually with ships, roadside inns, robbers and commercial travelers, before the era of steam. He never finished one of these romances, the lucky man did not require to! But in 'Treasure Island' he recognized something kindred to his own imagination; it was his kind of picturesque; and he not only heard with delight the daily chapter, but set himself to collaborate. When the time came for Billy Bone's chest to be ransacked he must have passed the better part of a day preparing, on the back of a legal envelope, an inventory of its contents, which I exactly followed; and the name of Flint's old ship, the Walrus, was given at his particular request." All went well for a time until the volume was half written; then the material seemed to run out; he had nothing more to say. It was being published as a serial in "Young Folks." The proofs of the first chapters were already coming in. What was to be done? To quote his own words: "I was more appalled than I can depict in words. I was thirty-one; I was the head of a family; I had lost my health; I had never yet paid my way; I had never yet made two hundred pounds a year. My father had quite recently bought back and cancelled a book that was judged to be a failure; was this to be another and last fiasco? I was indeed very close on despair; but I shut my mouth hard, and during the journey to Davos, where I was to pass the winter, had the resolution to think of other things. Arrived at my destination, down I sat one morning to the unfinished tale, and behold it flowed from me like small talk; and in a second tide of delighted industry, and at the rate of a chapter a day, I finished 'Treasure Island.' I passed a landmark I had written 'The End' upon my MS., which I had not done since 'The Pentland Rising' when I was a boy of sixteen, not yet in college."

For the next few years he led a nomadic life, leaving everywhere in his wake devoted hearts that had become irresistibly fascinated by this bright, graceful humanist and artist. Perhaps no one was quicker to make deep friends when the true metal was found, or surer to grapple them with hooks of steel. A witty, ever-ready talker, a charmingly responsive listener, he was the best of company even when he was in his bed prison. California, southern France, the Adirondacks were each and all visited in search of health, but gave only temporary relief to the invalid. In 1888, when the air of the latter place proved too harsh for his weak lungs, he chartered the yacht Casco and sailed away for the South Seas with his wife and stepson, Loyd Osborn, never to return. After trying Hawaii and other groups, he chose a home on a mountain side several miles from Apia, the chief city of Samoa. Here he busied himself with his art and with the management of his plantation and the natives whom he employed and who formed part of his household. He exercised the same fascination over the natives of Samoa that he did over all with whom he came into contact. He enjoyed



a singular degree of authority among them, owing to his kindness, justice, and a sympathetic understanding of their ways and characters. He was a man whose versatility and extraordinary sympathy made him immediately an intimate with the most alien humanity. He saw the familiar where other people would have discovered only the preposterous; and he was always not only observer, but friend. The Samoans are said to hate work and to change masters very often. Stevenson's men not only stayed with him, but worked well and took less wages than most. His explanation of this is that the Samoans rather enjoy discipline; they like however to be treated as gentlefolk. They like to be used with scrupulous justice; they like a service of which they can be proud. This, he says, we endeavor to give them by "trying" all cases of misdemeanor in the most serious manner with interpreters, forms of oath and so forth. We have a tree at Christmas for all hands, a great native feast on my birthday, and try in other ways to make them feel themselves of the family. No Samoan works except for his family. The chief is the master; to serve another clan may be possible for a short time to get money for a specific purpose. To insure permanent service in Samoa I have tried to play the native chief with European variations, just now it looks as if I was succeeding." In the missionary work which is being done among the Samoans Stevenson was especially interested. The Rev. W. E. Clark of the London Missionary Society, who from the first was one of the most valued friends of Stevenson in Samoa, says of him: "He was an observant, shrewd, yet ever generous critic of all our religious and educational organizations. His knowledge of native character and life enabled him to understand missionary difficulties, while his genial contact with all sorts and conditions of men made him keen to detect deficiencies in men and methods, and apt in useful suggestion." He lived a busy life in the far-away land, but he found time to keep up a constant correspondence with loved friends in the home land. He loved his native country; he once wrote that to be born a Scotsman he thought was the happiest lot on earth. How hard it was for him to be an exile comes out occasionally in some of his letters. To Sydney Colven he writes: "The truth is I was far through (if you can understand Scots) and came none too soon to the South Seas, where I was to recover peace of mind and body. No man but myself knew all my bitterness." Again he writes: "Did you see a man who wrote the 'Sticket Minister' and dedicated it to me, in words that brought tears to my eyes every time I looked at them? 'To R. L. Stevenson of Scotland and Samoa I dedicate these stories of that grey Galloway land, where above the graves of the martyrs the whaups are crying, his heart remembers how.' Ah, God knows it does! Singular that I should fulfill the Scot's destiny throughout and live a voluntary exile and have my head filled with the blessed beastly place all the time." In another letter, in which he urges Colven to visit Samoa, he says, "And then you will see Vailima, for it is beautiful, my home and tomb that's to be; though it's a wrench not to be planted in Scotland, that I can never deny. If I could only be buried on the hills under the heather and a table tombstone like the martyrs where the whaups and plovers are calling." One of the most potent lessons of Stevenson's life lies in the fact that life for him had been a fight, not only towards gratifying an ambition to be a literary man, but for very

existence itself. Courage to work when work meant exhaustion, courage to hope when hope seemed to go ever further before, and courage to go on without a moment's begging of quarter were his; and while he found at Vailima that his physical power was at its best, even then to most men the bitterness of the struggle would have warped and nullified the best of talents. Not so with Stevenson. Nothing seemed to daunt him. Four novels came to the world from his tropical home and his letters to his friends were brimming with startling literary projects and astounding tasks he had set himself.

In January, 1893, he was laid up with a severe attack of influenza complicated with hemorrhage of the lungs. It was during this sickness that he began *St. Ives*, dictating it to his stepdaughter, Mrs. Strong. In a letter to Mrs. Strong's little son, Austinthen, at school in California, he wrote how he had to play dumb man for three days and dictate a story in the deaf and dumb alphabet. In August of the same year in one of his lively humorous letters to Colven he makes mention of having "a smart but eminently brief hemorrhage" and then goes on to tell of his beginning "*Weir of Hermiston*." In June he writes of a cold which prostrated him for two weeks, but adds cheerfully: "I have never borne a cold with so little hurt." During the next few months, however, his letters seemed to give his friends just cause for anxiety. He seemed at times to feel painfully the strain of literary work, which was wont to be his chief delight and pastime, the old invincible spirit of inward cheerfulness was in some measure beginning to give way, although to those around him his charming habitual sweetness and gaiety of temper were undiminished. His last day on earth was a fitting conclusion to his life. After a morning of happy work and pleasant correspondence he was seen gazing wistfully at the mountain summit he had chosen to be his burial place. Towards the evening he was talking gaily with his wife and trying to reassure her under the sense of coming calamity which oppressed her when the sudden bursting of a blood vessel laid him almost in a moment unconscious at her feet and in two hours there passed away in the forty-fourth year of his age one of the most loving and loveable, one of the tenderest and bravest men that ever lived, who, while here, endeavored by pen and presence to make the earth brighter for his being in it. A band of sorrowing natives cut a way through brush and forest to the high tomb and bore to it their loved Tusitala, their story teller, now forever silent. His friend, the Rev. W. Clark, read the service at the grave, at the head of which now stands a stone on which is engraved the following epitaph written by himself:

"Under the wide and starry sky  
Dig the grave and let me lie;  
Glad did I live and gladly die,  
And I lay me down with a will.  
This little verse you grave for me,  
'Here he lies where he longed to be,  
Home is the sailor, home from the sea,  
And the hunter is home from the hill.'"

A Bookwoman.

Ties which bind us to Christ.—These seven "togethers" are seven links of a chain which bind us indissolubly to Christ: Crucified together; quickened together; raised together; seated together in heavenly places; sufferers together; heirs together and glorified together with Christ.

## Notes & Personals



M. B. Ingle reports one confession at Sumter, S. C., June 16th.

E. W. Yocum reports five additions to the church at Dewese, Neb., June 16.

Bro. Holmes of Pontiac, Ill., has been engaged by the church at Fairbury, Neb.

Five additions are reported in a meeting at Johnstown, W. Va., by W. L. Dudley.

A. L. Chapman has changed his address from Constantinople, Turkey, to Greensburg, Ind.

Wickham & Givens are in a meeting with B. A. Wilkinson at Gordon, Neb. Two additions reported.

James W. Zachary is in a meeting at New Metamoras, O. At last report there were three additions.

The childrens' day offering by the church at Bellaire, O., amounted to \$274.50. Three additions reported.

Pan-American visitors to Buffalo who desire quarters in Christian homes should write J. P. Lichtenberger, 175 Laurel street.

Henry C. Kendrick has resigned the work at Logansport, Ind., and has accepted the pastorate of the church at Hagerstown, Md.

L. Aa. Hussong delivered the "K. of P." memorial sermon at Fairfield, Neb., June 16th, and the memorial address for the M. W. A. on June 23d.

The meeting at Terre Haute, Ind., by J. E. Sellers, pastor, continues with good interest. A chorus of 160 voices is led by Singing Evangelist Guy B. Williams.

A friend of the Foreign Society donates \$1,500 on the annuity plan. This fund of the society is growing at a rapid rate. This special fund is now about \$120,000.

L. L. Carpenter dedicated the new church at Akron, O. W. D. Van Voorhis is the pastor there and the \$5,000 necessary to clear indebtedness was quickly raised.

The Oregon Christian Missionary Convention began at Turner, June 21, and continues till July 1. President D. R. Dungan of Christian College, Canton, Mo., is speaker-in-chief.

H. L. Willis, who has charge of the churches at Augusta and Hogan, Montana, reports the work progressing in both places. One addition at each place June 2d.

The church at Fairfield, Nebraska, where L. A. Hussong is pastor, raised \$100 for missions in her first six months. In the same time sixty-five have been added to the forces.

Harry E. Tucker of Murphysboro, Ill., preached the memorial sermon to the Odd Fellows and Rebekahs June 16th. There have been seven added to the church there recently.

J. Stuart Miller, pastor of the Second Church of Austin, Minn., writes: "Our S. S. is now on the roll of honor with the Foreign Society." Bro. Miller has been invited to conduct a series of meetings in Iowa.

Charles A. Young gave a series of Bible lectures last week at the South Kentucky Summer Bible School. He is giving a series at Rushville, Ind., this week under the auspices of the C. W. B. M. Auxiliary.

B. B. Burton is holding a revival meeting at the East Eighth Street Church of Los Angeles, Cal. The local paper says: "Conversions have come to be expected at every service and seldom is the invitation given without responses on the part of the unsaved."

J. W. McGarvey conducted the ordination service at the North Side church of Chicago last Sunday morning. He also spoke in the evening. Large audiences greeted him on both occasions. On Monday morning he ad-



ressed the ministerial meeting on the subject "Christian Union and How It May be Accomplished." His address was enthusiastically received. Monday afternoon he gave an address at the University of Chicago. He was entertained in the evening at the home of Dr. Herbert L. Willett.

T. A. Lindenmeyer delivered the memorial sermon to the G. A. R. at Woodbine, Iowa, May 26. The church there join with the M. E.'s and U. B.'s in a union revival meeting, beginning June 14, with Evangelists Hart and Magann in charge.

The receipts to the American Christian Missionary Society for the week ending June 15, 1901, show but a small increase over those of the corresponding week of last year—the gain being but \$186.39. We ask the support of all our friends. There are 2,000 churches from which we expect to hear that have not yet sent in their offerings to this worthy cause of home missions. We plead with our churches to rally to the support of this great work. Send all money to Ben-

jamin L. Smith, corresponding secretary, Y. M. C. A. bldg., Cincinnati, Ohio.

The childrens' day offerings should be sent to F. M. Rains, corresponding secretary, Cincinnati, Ohio, promptly, before the summer vacations begin. Every school should help to swell the offerings to at least \$50,000 from this source. The children are making a good record. Keep it up.

Prof. Ed. Amherst Ott of Drake University, Des Moines, Iowa, on his way to the Pan-American Exposition, where he is to deliver two addresses before the Congress of Oratory and Elocution, favored our office with a call. Prof. Ott stands high as a teacher of public speaking.

Wm. Brooks Taylor delivered the baccalaureate sermon to the graduating class of Eureka College last Sunday. The commencement address was delivered by Dr. Emil G. Hirsch of Chicago on the subject, "The Scholar's Influence and Responsibility in American Life."

W. B. Clemmer, state superintendent of Bible Schools of Iowa, was in the city last week and visited some of the Chicago schools on Sunday. He says Iowa is a ripe field for the primitive gospel. In fourteen counties we have no Bible schools and in ten counties only one Bible school. There are over 400 missionary Bible schools in Iowa.

E. W. Allen, pastor at Ft. Wayne, Ind., reports that the church there has succeeded in raising their \$5,700 indebtedness. The work there is now in prosperous condition and they are having additions almost every Sunday. Bro. Allen has been also serving the church at Williamsport and they have cleared up the indebtedness there and now hold a clear title to their property.

Frank Beach, pastor of the church at Millburg, Mich., writes as follows: Disciples of Christ wishing to seek a quiet, restful place at little cost and have all the fresh fruits they want and conveyances free, with church and Bible school privileges, which is easily reached by train or boat, ought to try a fruit farm resort near Benton Harbor, Mich. We can locate you in some of our best homes and by so doing benefit the church here and its missionary efforts."

The Summer Bible School now being held at Hopkinsville, Ky., is reported as an unqualified success. The principal of the school is J. B. Briney, who is delivering a masterly series of lectures on the Evidences of Christianity. J. L. Hill is also giving a fine series of informal talks on Homiletics. Rev. Mr. Hill also delivered a fine, popular lecture on "The Chord of the Seventh" to a most cultured and appreciative audience. The committee of arrangements consisting of H. D. Smith, W. H. Pinkerton and E. N. Thornton, deserve great credit for the success of the school.

## Correspondence

### THE ERIE CONVENTION.

The first missionary district of Illinois embraces the eight splendid counties in the northwestern part of the state. Its convention opened at Erie in Whiteside County, Wednesday evening, the 12th, continuing over Thursday and Friday following. There are eighteen churches in the district. All were represented in the convention except two, with an average of three delegates.

Bro. J. Fred Jones, state secretary, and Miss Anna M. Hale, state secretary of the C. W. B. M., and W. F. Shaw, state president of the Y. P. S. C. E., were all present and did much to make the convention enthusiastic and profitable. They are specialists in their line and are full of wisdom, consecrated to their work and, should be on the program of every district convention.

The Endeavor session occupied a half day, and was crowded with good things. The chief speakers on the program were Miss Louise Trimble of Princeton, Roy Stauffer of Pine Creek, O. F. Jordan of Rockford, and W. F. Shaw of Walnut.

The C. W. B. M. occupied a half day with Mrs. Finis Idleman of Dixon presiding. There are fourteen auxiliaries and about 217 members in the district. According to the report of Miss Hale a number of these are in position to appear on the roll of honor at our state convention. Mrs. W. E. Spicer, Sterling; Mrs. Potter, Denmark; Mrs. C. L. McKinn, Coleta; Elmer Rice, Dixon, and Miss Hale, were the chief factors on the program. Junior work received a large and well deserved share of attention.

The addresses in the evangelistic section of the convention were worthy the earnest hearing they received. The Bible studies, which would have been conducted by D. F. Seyster of Pine Creek, could he have been present, fell upon the writer.

A general board was added to our present organization, consisting of members of the Acting Board, one member selected by each church and the active preachers of the district. Let every church select its best missionary man or woman to fill this place.

The convention next year goes to Thompson. J. W. Ross of Walnut was re-elected president; Finis Idleman, ORACLE Gal 4 KYLE Dixon, secretary and treasurer, and W. E. Spicer was elected vice-president. These, with G. P. Potter, Denmark; Geo. L. Wiley, Rockford, and J. G. Waggoner, Princeton, constitute the acting board. It was determined to organize a building syndicate to aid in housing the new churches.

Miss Della Beard of Dixon was

elected district secretary of the C. W. B. M.

We regard the removal of W. F. Shaw from our district a great loss. For six years he has faithfully served the church at Walnut and been a leader in our district work and has given unselfish service to the cause in this part of the state. We congratulate Charleston on the wisdom of her choice of pastors, and we pray that Bro. Shaw may be received with the utmost confidence which he so fully deserves.

We are glad to welcome to our district Bro. R. T. Maxey, now located at Fulton, Bro. C. C. Carpenter at Thompson, Bro. O. F. Jordan at Rockford and W. E. Spicer at Sterling. We hope these may be permanent in their plans.

Erie is a good entertainer. Bro. L. P. Coff and his most excellent wife are also new in our district, but have already won the hearts of the people of Erie and the church shows signs of new life. He had well planned the entertainment of the convention and carried out the plans admirably. May the Lord bless the Erie church.

W. B. Taylor of Chicago gave us a most excellent address as well as being otherwise helpful.

J. G. Waggoner.

Princeton, Ill.

### ANNUAL PICNIC OF CHICAGO CHURCHES.

An attractive program has been arranged for the second annual picnic of the Christian churches and Sunday schools of Chicago and Cook County, Saturday, July 13th, at St. Paul's Park on the C. & M. & St. P. road, and it is confidently expected that the attendance will far exceed that of last year, when about 500 went. It seems that most of our churches and schools have already had their local picnics, and it is hoped that the membership generally, with their families and friends will unite in making this excursion a delightful occasion and a notable rally of our people. It is desired that not one of our more than two score churches in the city and county shall be without a good representation. Each church is especially admonished to provide a banner of its chosen color, and to have it on the ground. The uniform size, 18x27 inches, is advised. Weekly announcements will be made from our church pulpits and in the Sunday schools, and tickets will be on sale. Adults, 50 cents. Children, half fare.

W. P. Keeler,

Chairman Com. on Advertising.

### NEBRASKA SECRETARY'S LETTER.

been called to the church work at Fairbury. W. T. Hacker has located at H. C. Holmes of Pontiac, Ill., has Schaller, Ia. We are sorry to lose Bro. Hacker, and he was sorry to go. A. G. Smith closed his pastorate at

Tekamah on the 9th. A. L. Ogden held a two weeks' meeting at Joint School House, northeast of Ord. Four conversions resulted. There is a congregation of forty-one at that place.

John T. Smith reports three baptisms at Nemaha City, and one added at Schubert recently. J. S. Beem reports twenty-four added in the meeting at Burwell at the end of four weeks. Continues another week. Will likely go into a tent meeting at the close of that meeting.

Board meeting at Y. M. C. A. rooms Lincoln on the 10th, was well attended, and the business done was creditable. We are learning to work rather than talk at these meetings, and the memorandum of matters that are to come up being in the hands of the members some days before the meeting makes it possible to do work rapidly and yet not hastily. The secretary's report showed a total of receipts to the 7th of \$1,521.04, exclusive of the \$400 legacy. Up to the same time last year the total was \$1,151.60. The increase is measurably due to the churches. Apportionments from churches exceed those of last year, while those from Bible schools and C. E. societies show a falling off. The program as prepared by the commit-

### FAMILY FOOD.

#### Crisp, Soothsome and Requires No Cooking.

brought to her attention on a visit to A little boy down in N. C. asked his mother to write an account of how Grape-Nuts Food had helped their family.

She says Grape-Nuts was first Charlotte, where she visited the mayor of that city who was using the Food by the advice of his physician. She says, "They derive so much good from it that they never pass a day without using it. While I was there I used the Food regularly. I gained about 15 pounds and felt so well that when I returned home I began using Grape-Nuts in the family regularly."

"My little 18-months-old baby shortly after being weaned was very ill with dyspepsia and teething. She was sick nine weeks and we tried everything. She became so emaciated that it was painful to handle her and we thought we were going to lose her. One day a happy thought urged me to try Grape-Nuts soaked in a little warm milk."

"Well, it worked like a charm and she began taking it regularly and improvement set in at once. She is now getting well and round and fat as fast as possible and on Grape-Nuts."

"Sometime ago a number of the family were stricken with LaGrippe at the same time, and during the worst stages we could not relish anything in the shape of food but Grape-Nuts and oranges, everything else nauseated us."

"We all appreciate what your famous food has done for our family."



tee was approved with a minor change, and we are ready now to secure acceptances. The report of the financial side of the Bible school evangelist's work was very favorable and points to the wisdom of the plan by which he is supported. There ought to be a generous inflow into this fund from the Bible schools, and more schools pledged to do so. The latest addition to the ranks so doing is Ord.

We are bringing up the closing days of the missionary year as to finances. June 30th has been sounded in your ears till we feel you will be certain to send in a remittance before this date? One thing has been growing more and more apparent to me as time slips by. Many, very many of the churches are perfectly willing to allow the few churches to do the work of state missions. The thing that any self-respecting congregation ought to be hastening to do, seems to be the thing they are anxious to escape doing. I wonder if these will be as willing to let the faithful few enjoy the bliss of heaven?

South Omaha has made a beginning in raising finances for their new lot and building. York is ready for the carpenter to begin work.

The class program at Cotner on Tuesday, the 11th, was fine. The five graduates delivered their orations to an enthusiastic audience. It was a very creditable performance. There was a most enthusiastic spirit in everything about the university.

Schuyler and Colfax counties were, by action of the board, taken from District No. 4 and added to No. 3.

W. A. Baldwin,  
Cor. Sec.

### COMMENCEMENT AT BUTLER COLLEGE.

The closing exercises of the year began with the presentation of an Elizabethan play, Thomas Dekker's "Shoemaker's Holiday," at English's Theater, under the auspices of the English department.

President Butler's baccalaureate sermon on Sunday, June 16, was dedicated to the memory of two seniors who died during the year.

The other events of commencement week followed in turn; the farewell address to the Y. M. C. A. and Y. W. C. A., by Rev. G. L. Mackintosh, and the exhibition of the Philogorean Literary Society Monday evening, the president's reception Tuesday evening, the recital of the Music School and the alumni banquet Wednesday, and commencement itself Thursday morning, the 20th. The address upon the occasion was delivered by Dr. E. S. Ames, of Chicago. Under the title of "A Neglected Element of Culture," Dr. Ames forcibly called attention to the necessity of social service. At the close of the address the college conferred the degree of B. A. upon nine candidates, and the Bible College bestowed the degree of B. D. upon its

first graduate. The exercises ended with a short service upon the rite of the new library donated in honor of the late Miss Bonna Thompson.

C. B. Coleman.

### OHIO LETTER.

Secretary Bartlett is already at work to make the jubilee year the best in the history of the Ohio Christian Missionary Society. He is carefully working to secure an abundance of literature on the subject of missions in Ohio.

M. L. Bates has accepted a call to the church at Warren. He has been at Newark five years. When he went he found a band of forty people with every reason to be discouraged. Their Sunday school numbered twenty-five, their debt was \$7,200. Only two members had any property and they were not wealthy. At the end of five years here is a resident membership of 450, a Sunday school of 300, the debt reduced to \$3,500 and the church will be self-supporting after next November.

Before these words are in print, Brother Geo. W. Stewart of Madisonville will have demonstrated his wisdom by taking unto himself a wife. The bride is Miss M. Eta Needles of Dayton. She has always been active in church affairs, her father is one of the honored elders in the church, and Madisonville will be found to have made a real addition to her working forces.

I. J. Cahill.

Dayton.

### DISCIPLES AT THE PAN-AMERICAN.

Dr. Jenkins' resignation at the Richmond Avenue Church of Christ will in no way change our arrangements for taking care of Pan-American visitors. All communications may be addressed to Dr. Burris A. Jenkins at No. 325 Bryant street, as heretofore.

Our terms of \$1 per night for lodging each person and breakfast 25 cents, are as low as can be found in the city for good accommodations. It is possible that some rooms may be secured at less, but they would probably not be satisfactory.

### STATE MISSION NOTES.

The Bible School Convention of Missouri for 1901 was a great success. The report of the board for the year's work was a splendid showing. The treasurer's report showed a larger amount of money raised than ever before. Such reports put the convention in the very best of humor to enjoy the splendid program, and to make such pledges for the next year's work as to indicate determination to constantly push this feature of the state mission work.

The same board is continued for another year's service. The next convention will be at Maryville. They will give lodging and breakfast free, charging for dinner and supper.

Conventions are now the order of the day. Platte District begins at Weston, Monday, July 8th. Grand River, Breckenridge, Monday, July 15th. Clinton District, Pleasant Hill, July 17th. Atchison County, Rock Port, Monday, July 22d. Montgomery, Bellflower, July 24-26. Hickory, Wheatland, July 29-31.

We want every preacher at the state convention at Mexico, and we want some of his members to come with him. We want the greatest convention in all our history. We want to report the greatest work, the greatest receipts, in fact, to have a regular jubilee of a time. This is the first state missionary convention in the twentieth century. Let us make it glorious.

Kansas City, Mo. T. A. Abbott.

### THE GRAVE OF THOS. MUNNELL.

Thomas Munnell died at Alma, Ill., and his grave is unmarked by a monument of any kind. The little church there cares for it, but a man who has done so much for the cause of our Lord deserves to have a monument. Being a Kentuckian myself, and knowing the spirit of the brethren of the state, I feel that it is only necessary to call the attention of the brethren to the matter in order to have it taken up and a modest monument erected. The old state will not suffer the memory of one of her most faithful sons to become dim through the lack of a few dollars.

J. Fred Jones.

### SUB-TROPICAL RAMBLES.

#### The Author's Experiences.

U. S. Consul Pike, of Port Louis, Mauritius, has written a charming book upon this gem of the ocean, the home of Paul and Virginia.

Col. Pike, whose New York address is 43 Exchange Place, had a curious experience with coffee and the beverage almost destroyed his eyesight.

He says, "Speaking of coffee, my first warning against its use was insomnia followed by depression, and despondency. The nervous system was in such a condition that I could not attend to business, and to my distress I discovered that my eyesight was becoming more and more imperfect every day. From my knowledge of the symptoms of coffee poisoning, I concluded to leave off the coffee and take up Postum Food Coffee in its place.

The results were astonishing. Gradually my eyesight recovered, and the nervous condition and depressed feeling disappeared. I have now been using Postum in place of coffee for several years and am in perfect health.

"My family of six persons discarded coffee some time ago and use Postum. I would not be without it. It is a most valuable addition to the breakfast table and should be in every household."

## KENTUCKY DEPARTMENT.

Geo. W. Kemper, Editor.

All news items, etc., intended for this department should be sent to the editor at Midway, Ky.

R. W. Wallace, who graduated from Kentucky University last week, preached at Ghent on last Sunday.

H. C. Runyan of Mt. Olivet, reports two additions by baptisms at Triumph, and a liberal offering for children's day.

J. M. Rash of Winchester is assisting the minister, W. A. Williams, in a meeting with the church in Olympia, Bath County.

The following Kentucky churches are without a regular preacher, viz.: Shelbyville, Harrodsburg, and Louisville (Clifton).

Robt. M. Hopkins is doing excellent work as State Sunday School Evangelist. His success in the field is very gratifying.

A. B. Reeves has just returned to Macon, Ga., after a short visit to relatives in Richmond. His work in Macon is succeeding splendidly.

R. B. Briney, minister at Monroe City, Mo., has been on a short visit to Kentucky friends. He preached at Maysville on last Sunday.

M. A. Hart, minister at Waddy, will assist the pastor, J. F. Mahoney, in a meeting at Defoe, Henry County, beginning next Sunday, June 30th.

E. T. Robards, a member of the congregation at Henderson, has presented the church with a handsome pipe organ. This is certainly a splendid gift and no doubt is greatly appreciated.

W. E. Crabtree, formerly of this state, has just closed a successful meeting with his home church, San Diego, California, which resulted in twenty-three additions.

The faithful minister, A. R. Moore, is in an interesting meeting at Lancaster, with fourteen added at last report. Prof. J. W. Wilson has charge of the singing.

B. H. Melton of Wilson, N. C., a former graduate of the College of the Bible, has been called to the pastorate of the Marshall Street Church, Richmond, Va.

Yutaka Minakuchi of Japan preached last Sunday at Mt. Sterling. Bro. M. has been a student of Kentucky University to the College of the Bible for several years and is one of the most promising young preachers.

The Kentucky State Union S. S. Convention will be held this year at Danville, Aug. 20-23. A splendid program has been arranged and everything points to a successful and profitable meeting, which will no doubt be largely attended.

We rejoice at the success of the meeting recently held by the minister, C. M. Schoonover, at Greenville, Texas, and which resulted in over ninety additions. Bro. S. held several success-

ful pastorates in Kentucky and has many friends in our state.

George Darsie of Frankfort has returned home from his recent trip to Texas, where he addressed the Texas State Convention, Waco, last week on "Church Extension." His address has been spoken of in the very highest terms.

Many of our Sunday schools have adopted the plan of giving the collection one Sunday in each month to the Orphans' Home. If all the schools in the state would do this the problem of supporting the home would be solved. Don't neglect our orphan children.

Through the earnest efforts of W. F. Rogers the new church building in Springfield, Washington County, has been completed and dedicated with all debts provided for. The dedication day was a great one for our cause in that section. F. M. Rains was "master of ceremonies," which accounts for the large amount of money raised. H. H. Lloyd is the present efficient minister and greatly beloved by the congregation. He also labors for the church at Bardstown.

Sunday, June 16th, was a "red letter day" in the history of the church at Cynthiana, it being the occasion of the dedication of their beautiful new house of worship. Z. T. Sweeney preached the dedicatory sermon. The services were largely attended. The building complete cost about \$35,000, and is one of the handsomest in the South. Nearly thirteen thousand dollars was pledged on dedication day. We heartily congratulate the church and the faithful minister, J. J. Haley, upon their success. May God richly bless both pastor and congregation, and may this be but the beginning of a greater work for the Master in this growing little city.

### KENTUCKY UNIVERSITY AND COLLEGE OF THE BIBLE COMMENCEMENT.

Commencement week at Kentucky University and the College of the Bible is always eagerly looked forward to by the friends, patrons and students of these institutions. And well it may be, for it is certainly a most enjoyable season for both old and young. This year was no exception to the general rule.

The election of Burris A. Jenkins, as president of the university, will meet universal approval. He will begin his new duties about July 1st. We welcome him to Kentucky and wish for him the greatest success in the new work to which he has been called. May God richly bless him.

The resignation of Prof. H. H. White as treasurer of the university was accepted and J. T. Vane elected to fill the vacancy.

Judge J. R. Morton of Lexington was elected president of the Society of Alumni for the ensuing year.

The banquet of the alumni was held in Gymnasium Hall on Thursday afternoon and was well attended.

A check for \$1,000 for the Kentucky Christian Educational Society, of which Prof. B. C. Deweese is president, was received from G. W. Crims of California, and announced by President McGarvey at the alumni banquet.

The honorary LL. B. degree was conferred upon Judge J. H. Hagebrigg, ex-chief justice of the Kentucky Court of Appeals; and the honorary A. M. degree upon Dr. Warren Coleman of New York, J. J. Haley of Cynthiana, E. B. Bagby of Washington and Mark Collis of Lexington.

The Kentucky State Convention will be held this year in the beautiful new church at Cynthiana, Sept. 30 to Oct. 4, and should be very largely attended.

### CARTER COUNTY KENTUCKY TO THE FRONT.

Carter is a mountain county. Is a pauper county. It is being rapidly developed in a material sense. It is one of the largest counties and one of the richest in minerals in the state.

Its coal, iron, marble, asphalt, Indian red and fire clay mines are calling in ready capital.

We have only one church in the county "set in order" and meeting every Lord's Day. Have several young churches and new houses of worship.

At our last county meeting we determined on a Christian century movement—to reach out for two thousand five hundred dollars for mission work in the county.

We determined to organize a Carter County Christian Missionary Society, shares five dollars each. Maximum shares 500. Minimum shares 100. When 100 shares are taken then must organize. I am glad to announce that the first 100 shares are taken and the shareholders have been called to meet July 1, at E. K. Junction, to organize. Grayson, Ky. R. B. Neal.

### IMPORTANT CHANGE.

My attention has just been called to the fact that the national conventions at Minneapolis begin on October 10th. Our state conventions at Cynthiana have been announced for October 7th to 11th. We will have to begin a week earlier, September 30, and continue until October 4. Let all who are interested in the work note this, and so arrange the work of the churches as to meetings that we may have a large representation. The C. W. B. M. begins Monday night, Sept. 30, and continues until Tuesday night. The K. C. M. C. begins Wednesday morning, and continues until Thursday noon. The S. S. conventions begins Thursday afternoon and continues until Friday night. Let us all work and pray, and pray so that when we reach Cynthiana we will have reports of all our work of such character as will be most gratifying. H. W. Elliott.

Sulphur, Ky.

## AT OLD BETHANY.

Having been called here to deliver the baccalaureate sermon in the sixtieth commencement exercises of Bethany College, I am spending a few days in the home of my good friend, Prof. R. H. Wynne. Bethany is the most sacred spot of earth in all the history of the Disciples. Here Alexander Campbell lived, thought, established this famous college, sent out from these beautiful hills wonderful productions of his incomparable brain and heart and now overlooking that famous thinking shop where he thought so clearly, the college in which he taught so masterfully and the home where he lived so beautifully, there sleeps the mortal remains of the great sage of Bethany, and one must read with emotion the simple epitaph upon his tomb stone, while around him sleeps others, once active in this great movement, names like Richardson, Woolery, Tribble and others. I spent a delightful day in the home of Mr. Campbell, that now has for its mistress the youngest daughter of Alexander Campbell, Mrs. Decimal Campbell Barclay, who married the son of our distinguished missionary to Jerusalem, the late Dr. J. T. Barclay, and his widow now lives there. Sitting in all the sweetness of old age, she looks back across eighty-eight stirring years and recounts with pleasure not only the labors of Mr. Campbell and Dr. Barclay, but also those of Coleman, Goss, Bullard and others of Virginia.

The whole landscape of Bethany is a poem—beautiful hills, beautiful history and amid it all runs the famous Buffalo, hurrying to the sea, and dozens of times it reminded me of the more famous Doon, amid the Scottish highlands, but with it all Bethany is not cared for as it ought to be. The college building is dilapidated; here and there are wooden boards or cloth for window panes and the building needs thousands of dollars to put it in order; her professors are poorly paid; and that little is an uncertain quantity. This wholesale neglect of men and buildings is nothing less than a great insult to the memory of Alexander Campbell. A few thousand dollars could easily set much of this right. In two years President Kersey succeeded in raising the endowment to \$50,000, but with Bethany's great alumni and so many professed loyal Disciples among our men of wealth, it ought to be an easy task to make this certainly \$150,000 or \$200,000 endowment. It is a living shame and future generations very justly will judge with extreme harshness the neglect of this generation, but Bethany has a good future. If she herself would, she might have a better, but all do not see paths alike.

The commencement was very creditable. The graduating class is full of

promise and they looked well in their caps and gowns.

There were several changes in the faculty, among them we noticed the election of Philip Johnson of Tazewell, Va., to the chair of ancient languages, and in the presidency, J. M. Kersey was succeeded by T. W. Phillips, but Prof. Keith will be the acting president. A good session was made last year and Bethany will live to bless coming ages.

Peter Ainslie.

## JACKSONVILLE, FLA.

To the Disciples of Christ—Beloved: You already know of the great Jacksonville fire of May 3d, 1901. Six hundred and forty acres in the heart of the city burned. In all that district not a house was left standing, and ten thousand people were left homeless. None of them saved household goods, and few of them any clothing save what they had on.

Not a church was left in the city, except two or three small ones in the suburbs. In the membership of the First Church of Christ, J. T. Boone, minister, ninety-three families were burned out and left homeless.

We are on the ground and thoroughly conversant with the situation in Jacksonville and with all the efforts at adjustment and preparations for rebuilding.

In less than three years the membership of the First Church has grown from 105 to 350, and the Bible school from thirty-six to an average attendance of over 200. This rapid growth in the metropolis of our state speaks for itself. With a good house of worship, built at once, our people can easily be the strongest and most influential in the city.

Such a house had been planned and provided for as would have been a credit to our brotherhood. Chas. Reign Scoville is engaged for a meeting in November. The great fire has made it necessary for this stricken church to appeal to the brotherhood for help in carrying out these plans.

In behalf of the First Church at Jacksonville, because of its rapid growth, bright prospects (if liberally aided), and its present needs, we appeal to the brotherhood at large for liberal offerings, that this worthy church may build at once for the glory of God and the increase of Christ's Kingdom.

Send all offerings to Benj. L. Smith, Y. M. C. A. building, Cincinnati, Ohio.

## Parson Rousemood's Experiences

his ups and downs, are being printed in each issue of "Daily Bible Reading"

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CHAS. J. BURTON, Editor, Canton, Mo.

Mark the offering for Jacksonville First Church.

W. H. Coleman, Cor. Sec.,

R. T. Walker, President,

H. C. Groves, Treasurer.

Executive Committee of Florida Christian Convention.



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## Woman and Home.

### ONLY A BABY'S GRAVE.

Only a baby's grave,  
Some foot or two at the most,  
Of star-daisied sod, yet I think that  
God  
Knows what this little grave cost.

Only a baby's grave,  
Strange how we moan and fret  
For a little face, that was here such a  
space,  
O, more strange could we forget.

Only a baby's grave.  
Could we measure grief by this.  
Fresh tears were shed on our baby  
dead,  
I know how they fill on this.

Only a baby's grave,  
Will this little life be much  
Too small for His diadem,  
Whose Kingdom is made of such?

Only a baby's grave,  
Yet often we come and sit  
By the little stone, and thank God to  
own  
We are nearer heaven for it.

### Cinders and Tears.

Fanny and I were hurrying through the dusty streets. She was carrying a bundle of laundry; I was taking a bundle of copy to the editor.

Suddenly I stopped short in the wind, blinded by a flying cinder that had struck full against the eyeball and then tucked itself away under the lid. The pain was intense. Instinctively my hand went up, but it was arrested on the way and firmly held.

"Please, Miss Hester, just let it be a minute."

"But it hurts—awfully! Maybe I can turn the lid and get it out," I cried, trying to unclasp her fingers.

"No, you can't. Of course it hurts, I know. But just stand here a minute and keep your eye shut—the tears are coming. Be patient, Miss Hester; just a minute now, and it will be out."

And she was right. After a brief space of intense pain, tears flowed, and with them the cinder flowed out. We gathered up our bundles and went on.

"A simple remedy, Fanny. I never did that before."

"And you 'most always have trouble, don't you?"

"Yes, indeed," calling to mind several occasions when "something in my eye" had caused me much misery and inconvenience.

"Mother taught me that ever since I was little. She used to hold my hands until I was able to control them for myself. It counts for more things than eyes, too."

"What things?" I asked, willing enough to draw out my friend, whose

homely, practical illustrations had been of service to me before.

"Oh, hurts and things I don't suppose you get many of them, miss; but any one who works as I do gets many little cuts. People don't mean to be unkind. But there are mean things—sharp words and cross looks—like cinders, flying about 'in the air,' people say, and now and then I catch them, through my eyes and ears, into my heart."

"And then what do you do?"

"Rub my eyes with my elbows," you know. Keep my hands away from the hurt. It is easier to get angry when people find fault or snub you just because they don't know any better. If I'd let you rub that cinder in, Miss Hester; you might be blind still. So mother taught me to be patient, to shut my eyes, stand still, keep my hands down, let the tears come, and then—why it's all over, you know."—Michigan Advocate.

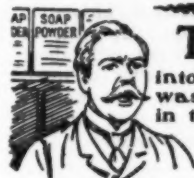
### Judicious "Letting Alone."

"Tell me," I said to one of the most charming women I know, who seems to have made a wonderful success of her ten years of married life, "how you manage to do everything so easily, and to do so much more than other people, and to make every one around you comfortable and happy?"

She blushed at my praise, as she answered: "I am so glad to hear you say that: for, if I am successful now, I have had to buy my knowledge with some bitter experience. You know what a nervous man my husband is. How could it be otherwise, with the strain he is under in his professional life, when from the beginning he had to do everything for himself and make his way by hard work and struggle? Well, when we were engaged, I didn't understand him at all. People may say what they please about the engagement being the happiest time of one's life; I argue it isn't. I was always worrying John with little exactions, demanding of him reasons for this and that, interfering with him and not respecting his time or his individuality. Fortunately for me, his love stood the test of my tactlessness during our engagement, and the first year or so of our married life, but his health didn't. He was nervous and restless—poor thing! He had so little rest or freedom with me. Then Dorothy came, and during those early peaceful weeks of her life, when I had time to think, I began to see things in their true light, and I made a few resolutions, which I have tried hard to keep ever since. Certainly things have been happier since I determined to let John alone."

I waited for her to go on, and watched the pretty little wifely light in her eyes.

"I don't think there could ever be a real difference of opinion between



## Talked

into taking cheap washing powders in the belief that they are equal to PEARLINE! Grocers who want to

work off unsalable goods; peddlers, prize-givers, etc., all say "This is just as good," "much cheaper," "same thing." Don't be deceived. The most effective, most economical, best made, is

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John and me on the big things of life; but one doesn't have to confront big things very often, and it is in the little things that the rub is apt to come, and where a wife can worry her husband to death unconsciously by her pettishness. Well, this was the result of my resolutions: I try not to interfere in any way with John's business, not to demur when he is obliged to go away often and to be often late at meals, and not ask him why, frettingly, when he finally makes his appearance, but to wait until he chooses to tell me. When he chooses to sit up late, as he does night after night, reading or writing, when I feel he is not prudent, according to my standpoint, I make myself keep quiet and not nag him with advice to go to bed, and I try not to worry him about his particular economics and extravagances. Very often he does what seems to me foolish and unnecessary, but I have learned to respect his judgment enough to give him the benefit of the doubt, or, at any rate, to keep from telling him my opinion when it is not asked. I have also learned never to ask him to do errands down town, or take any time from his business for me; and, more than all, I try never to worry him with any of the tiresome domestic problems that are continually arising."

"Wise little woman," I murmured, thinking of the many men who come home from a wearying day down town to find a wife who is waiting to pour out a tale of woe of the day's grievances, which are exaggerated as they are related; and yet these same wives would feel it hard if they had to listen, night after night, to the recital of their husband's business troubles and be shown his incapacity to manage his business as they show their lack of ability to regulate theirs.

"Yes, it works well in many ways," she went on; "for on his side John shows the same respect for me. At the beginning of each month he puts a sum of money into the bank in my name for all household expenses. I never have to account to him for a cent of it; he never questions the wisdom of any change I choose to make in my department; in fact, he leaves

me alone in my domain as absolutely as I do him. Consequently, when we are together, we always talk about things outside of the house, of interests that are educating, and we are very good company to each other, I assure you."—Harper's Bazar.

#### Farmer John.

By Charlotte Archer Raney.

"My dear Mary, there is perfect accord between Farmer John and myself," said the white-haired old wife, swaying softly back and forth in the sweet morning sunshine and smiling as she rocked.

"We are of one mind on all fundamental questions, and in no case do we come to an open difference of opinion. Now, you seemed surprised a few moments ago when I gave the advice John asked for and he went promptly out and did the very opposite thing. You see, my dear, he did not really want advice—he simply wanted help to make up his mind. I did not care in the least on which side of the yard he planted that May cherry-tree, but I see now that it is going into the one spot on the whole lawn that exactly suits the needs of its being," and the old lady glanced complacently out at her husband as he firmed the rich soil around the roots of the young tree.

The young matron had opinions of her own on most questions—opinions which she felt were as good as any one's opinions, and there had been times in her life when the quiet ignoring of her opinions had caused friction of wills in the household, and some heartache besides. This the old lady knew and grieved over.

"Mary, all men are alike in a general way. I accept as a token of love and respect my husband's sweet little habit formed early in our married life of conferring with me about all the small affairs of the home. The great affairs of the farm he is able to manage without my help. He knows just what is wisest and best to do, and does it promptly. But it is a great pleasure to Farmer John to go through with the form of consulting me, and I should miss something very pleasant out of my life if he were to suddenly stop coming to me with all the sweet and varied interests of the home."

"But why do you advise him, auntie, when you know you can give him no help?" said the young woman with some asperity.

"Oh, but, my dear child, I do help—I help him to make up his mind! And after all," an earnest look taking place of the mischief in her eyes, "I think his plans are nearly always better than mine, anyway. Where my ad-

vice is really best, Farmer John is swift to see and take advantage of it. And where he can not see, why make myself and him, too, uncomfortable by insisting on my way. There are very few women who get their own way and happiness at the same time."

#### A CLEAN-CUT OPINION.

William J. Long, County Judge of Thayer County, Nebraska, thus expresses his views: "I have used Dr. Peter's Blood Vitalizer in the family for about twenty years. We have raised thirteen children, and never had a doctor bill except for the setting of a broken limb, which the Blood Vitalizer could not set. It meets, however, all other emergencies, and my wife says she cannot keep house without it."

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We call attention to the advertisement of The Natural Body Brace Co., Salina, Kansas, in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their Brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles or general weakness of either sex. It cures after everything else has failed. Their book of plain, common sense reasoning which is fully illustrated is sent free in sealed envelope to all who ask for it. They refund the purchase price to any who are not pleased with the Brace after 30 days' trial. We suggest that you write to them for full information at once.

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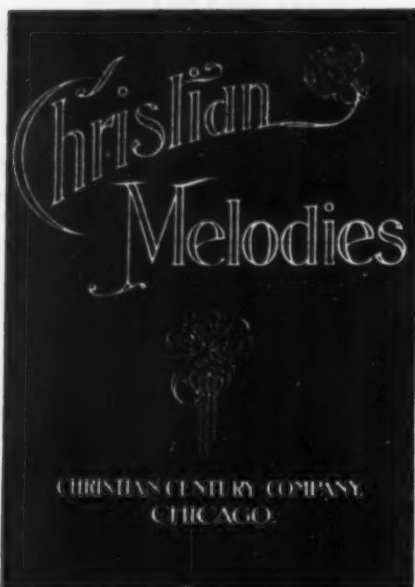
# Christian Melodies

BY PROF. WM. J. KIRKPATRICK

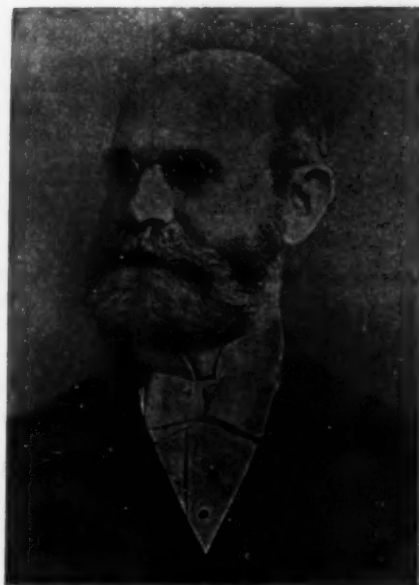
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